5/6

Imprimatur.

Antonius Saunders ex Ædibus Lambethanis.

Septemb. 25.
1673.

393
L.17

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Chr: Jackson

Beth-Hak-Kodesh.

OR THE

SEPARATION

AND

CONSECRATION

OF

PLACES

For GOD'S publick

Service and Worship.

AND

The Reverence due unto Them vindicated.

By *THOMAS WEMYS* M. A. and Vicar of *Whittingham* in *Northumberland.*

London, Printed for *Thomas Dring,* at the *Harrow,* over against the *Inner Temple*-gate, in *Fleet-street.* 1674.

R. D. Dickinson Cat. 1 # 301 Oct. 1935 7¢ (DP)

TO THE

Right Reverend Father in Christ and my most honored Lord and Patron,

GUIDO,

Lord Bishop of *Bristol*.

May it please your Lordship,

BOoks are usually dedicated to testifie Love, and Gratitude; and this is the cause of my present Dedication to your Lordship. For since Ingratitude is, in Morality as the Sin against the Holy Ghost in Divinity,

R. A. Dickinson Cat. 1 # 301 Oct. 1935 5/6 (24.)

an offence unpardonable, I am therefore glad of this occaſion, to publiſh my acknowledgment of the many favours, and benefits I have received from you: And indeed I have no other way to expreſs my ſincerely grateful heart for theſe many favours, honours, and encouragements, which I have received from you, but only to let the world know them; as the *Paraliticks* did, when our bleſſed Saviour cured them, they went and told it to a the Country, and made it as full of the report, as they were of joy and thankfulneſs.

neſs. I know you alwayes taſt more delight in performing benefits and favours; than in receiving their acknowledgment: to which I have been ſo frequent a witneſs, that I have often feared to expreſs a juſt acknowledgment of my inward thankfulneſs: Yet give me leave publickly to teſtifie to the world, that I never deſired your Lordſhips favour, advice, aſſiſtance, or help in any thing, but I was preſently ſenſible of a moſt real performance, and that to your Preſentation, and Patronage under God, I only owe my pre-

e nt eſtate, and ſubſiſtence. And therefore I am humbly deſirous your Lordſhip would apprehend me truly grateful, and that you would accept this acknowledgment of my thankfulneſs, though it bear no other proportion to your benefits, than the Pepper-corns which ſome Tenants pay to their Lords in chief for the Tenements they enjoy from them.

But now (methinks) I would gladly conclude this Dedication with the publiſhing of your Vertues, of your Piety to God, and Loyaltie to your King in the worſt of times;

times; when you were in journeyings often, in perils of waters, in perils of Robbers and Plunderers, in perils by your own Country-men, in perils by Strangers and Forreigners; in perils in the City (when by the help of your God you leaped over the wall, 2 *Sam.* 22. 30.) in perils in the Country, in perils on the Sea, in perils amongst false Brethren; in weariness, in painfulness, in watchings often, in cold, and nakedness, in deaths often; for I cannot better abridge the history of your life and sufferings, than in this Epi-

tome of Saint *Paul's*, 2 *Cor.* 11. 26.

And moreover your great care, ſtudie, labour, pains aud charges, both then, and now, for the Churches peace, proſperitie, ſafetie, and honour; witneſs the Church of *Durham*, whereof you are a Prebend, and the Church of *Carliſle*, whereof you were Dean, the repair of which Cathedral, and the augmentation of the poor Benifices in your Patronage, will be your everlaſting commendation; but *Cynthius aurem vellit.*

I will only, humbly craving your Lordſhips Paternal benediction, conclude in the words of *Nehemias*, *Remember him, O my God, concerning theſe things, and wipe not out the good deeds that he hath done for me*: Which is the daily prayer of,

My Lord,

Your Lordſhips moſt obliged and moſt faithful Servant and Chaplain,

Thomas Wemys.

The

The General heads asserted and vindicated in this Treatise are these five Propositions.

1. *THat Places ought now, under the Gospel, to be set apart for God's publick Service and worship.*

2. *That the Places which we set apart, ought to be separated by Prayer and solemn Rites.*

3. *That Places so separated and dedicated unto him, God owns them for his, and they are holy Places.*

4. *All*

4. *All Christian Temples, or Churches, so dedicated, are to be honoured, and reverenced by us.*

5. *Our publick Services of Religion are more acceptable in these Places than in common Houses.*

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The

The Separation and Consecration of Places for God's publick Service and Worship, and the Reverence due unto them vindicated.

CHAP. I.

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Sect. 1. IN the end of an old Latine verse are reckoned up three

great Excellencies of *England*, *Ecclesia*, *Fœmina*, *Lana*: the first of these, namely the Churches, though admirable formerly for their magnificent structure, and ornament, which bespoke them to be the Houses of God, were lately upon pretence of Reformation ruined, robbed, cast down, and contemned. I remember the ancient *Romans* by the light of Nature disliked and reproved *Quintus Fulvius Flaccus*, because he had uncovered a great part of *Juno's* Temple to cover an house for *Fortune* with the same tiles: they told him, *Pirrhus* and *Hannibal* would not have done the like; and therefore compelled him, by a publick Decree, to carry home those tiles again. And the very Town-clerk of *Ephesus*, *Acts* 19. 37. looked upon Robbers of Churches as the greatest sinners; which appears by his speech; what a shame then was it, for such who pretended to be the most holy and knowing Christians, to come behind these Heathens, to smother the light of Nature, and deface Churches, yea, enrich themselves with the spoils thereof, and yet with that Harlot,

Prov.

*Prov.*30.20. they did wipe their mouths as if they had done no sin at all. But this practise was but correspondent to the doctrine then taught; *viz.* that a Church, or consecrated House, for God's service, is no better than a Barn, Stable, or common Inn. Wherefore I have chosen this Theme to prove the Religion of holy Places, and the sanctity of them. *What have ye not houses to eat and drink in, or irreverence ye the Church of God.*

Sect. 2. The occasion of these words in the 1 *Cor.* 11.22. was this, a custom was begun in the Church of *Corinth*, that the rich and wealthier sort of Christians did by a common purse, and contribution, furnish out solemn Feasts in the Church, the place wherein they assembled for Divine worship, and religious solemnities: and there sat promiscuously the rich and the poor, which Feasts were called *Agapa*, Feasts of Love: They are mentioned, 2 *Pet.* 2.13. *Jude* verse 12. At the end of those, they celebrated the Lord's Supper; and this they did (as it is

thought) in imitation of the Jews, who in their Eucharistic Sacrifices feasted before the Lord; or of Christ and his Apostles, who feasted together at the Paschal Supper, before the celebration of the Lord's Supper. But these Feasts were no sooner commenced, but they were abused in the Church of *Corinth*, and consequently the holy Sacrament, which was celebrated immediately after. The several abuses committed at these Feasts, which are reproved in this Chapter, I might sum up thus.

Sect. 3. First, Each party, and faction, of which there were many at *Corinth*, some for *Paul*, some for *Apollos*, some for *Cephas*; sided and sorted themselves with their messes and dishes of good chear; each faction feasting by themselves in corners of the Church; *ver.* 18. *For first of all when ye come together into the Church, I hear there be divisions amongst you.*

Secondly, There was a slighting of the poor, which could not contribute, for these they would not invite, contrary to the nature of a Religious communion,

munion, *ver.* 22. *Shame them that have not*, &c.

Thirdly, Many did eat and drink intemperately, contrary to Christian sobriety, *ver.* 21. *One is hungry, another is drunken.*

Fourthly, Those Feasts were made in the Church, the Christian Temple, or House of God, which was thereby prophaned, and contemned, and dishonoured, as it were, no better than a Dining-room, or a common Inn; *What have ye not houses to eat and drink in, or irreverence ye the Church of God,* μὴ γὰρ οἰκίας ἐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε.

Sect. 4. The word Ἐκκλησία translated Church, signifies properly an Assembly called out; amongst Greek Authors it hath two significations, as an eminent Critick, Mr. *Nicolas Fuller*, hath observed: Sometimes it signifies a multitude of men called together; sometimes it signifies the place it self, in which they are assembled; and so in Scripture, a multitude of Christians, either more general or particular; but

ſometimes alſo the place it ſelf where they are aſſembled for Divine ſervice; in the latter ſence it is taken in the Text.

Sect. 5. That by the Church of God is here meant a Chriſtian Temple, or an holy Houſe, or Place deſtinated, and ſet apart for the publick ſervice of God, I ſhall prove by theſe Arguments.

1. By comparing the eighteenth verſe with the twentieth verſe; in the eighteenth verſe it is ſaid, *When ye come together into the Church*; which he expounds, and repeats in the twentieth verſe, *When ye come together into one place*; whereby it is evident, he doth not mean the Chriſtians which did meet together for the publick worſhip of God; but the place in which they aſſembled and met together, and that he calls a Church.

2. By the Antitheſis in the Text, for he oppoſeth their private houſes, which were proper to themſelves, to the Church of God, which was common to them all, and belonged only to God: and ſo he oppoſeth earthly food, meat

and

and drink, which was proper to be eaten in their own houses, to the spiritual food which ought to be received in the Church, or Place dedicated to religious Solemnities; *What have ye not houses to eat and drink in? or despise ye the Church of God?* Your own houses ye may use for eating and drinking in, *v.* 21. wherein every one may take his own supper, but the Church of God, where you assemble, 'tis God's, and therefore ought only to be used for the worship of God, prayer, praise, and religious reception, not of your own, but the Lord's Supper, of which the rest of the Chapter treats, because you make no difference between your own private Houses, Parlors, or Inns, and this Place which is dedicated to Religious solemnities; you prophane, dishonour, irreverence and contemn it: he concludes his reproof, *v.* 30. *Wherefore if any man hunger, let him eat at his own house*; by which it is as clear as the Sun at noon-day, that by houses are meant their own private houses, proper for eating and drinking in, and therefore by the rule of Contraries, the

Church of God, which is the other member of the Antithesis, doth signifie a sacred Place, or House dedicated to God's service, a Christian Temple. To conclude this, either by the Church of God is meant an house so called, or place; or the Antithesis is lame; and the Apostle argues unreasonably, which is blasphemy against the Spirit of God, and the Apostle.

3. Because Scripture is of no private interpretation, and the Ancients, who lived nigher the Apostles time, and received many things by tradition, must needs know better the sence of the Apostles, and Pen-men of holy Writ, then we do at this distance, let us see how they understood this Text.

Saint *Augustine super Leviticum lib.* 3. *cap* 57. saith thus, *Ecclesia dicitur locus, quo Ecclesia congregatur, nam Ecclesia homines sunt, de quibus dicitur ut exhiberat sibi gloriosam Ecclesiam: hanc tamen vocari etiam ipsam domum orationum idem Apostolus testis est, ubi ait, nunquid domos non habetis ad manducandum & bibendum, an Ecclesiam dei contemnitis?* The House of Prayer is called a Church,

Church, as in that place where the Apostle saith, *What have ye not houses to eat and drink in, or irreverence ye the Church of God?* *Oecumenius* reckons up many Greek Fathers, who assent to this Exposition.

Sect. 6. The general Enunciation drawn from the words is this, that Christian Temples, or Churches, belong to God, and ought to be honoured and reverenced by us: See *Psalm* 87. 2. *God loves the gates of Sion more than all the dwellings of Jacob*; and what God loves in an especial manner, it's most fit we should esteem accordingly. In the prosecution of this, I shall confirm these five Propositions.

1. That places ought now under the Gospel to be dedicated, and set apart for God's publick service and worship.

2. The places which we set apart for the offices of Religion, ought to be separated by Prayer, and solemn Rites.

3. That places so separated and dedicated unto him, God owns them for his, and they are holy places.

4. All Christian Temples, or Churches, so dedicated, are to be reverenced and honoured by us.

5. Our prayers and publick services are more readily accepted in places separated to God's worship, than in any private men's houses. And then draw some Corollaries from it.

CHAP.

CHAP. II.

Sect. 1. *The first Proposition propounded, That places ought now under the Gospel to be set apart for God's publick service and worship, and proved.* 1. *from* 2 Sam. 7. 1. *which is largely urged.*

Sect. 2. *It is proved from this second medium, that which God hath had in all variety of time he ought still to have; but God in all variety of time hath had places separated unto Religious solemnities, which is shewed particularly.* 1. *Before the fall in Paradise.* 2. *After the fall, and before the flood.* 3. *After the flood.* 4. *Under* Moses's *Law.*

Sect. 3. (5.) *The same shewed in the time of the Apostles immediately succeeding after Christ's passion, and the several parts of their solemn worship is described.*

Sect. 4. *Objections against this Assertion, of separated places in the Apostles time, answered.*

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The first Objection from Rom. 16. 5. *and* 1 Cor. 16. 19. The Church that is in thy house.

The Second Objection, The Tyranny of the Jews and Romans would hinder new Converts from separating and dedicating Christian Synagogues, or from using the old ones to their worship.

Third Objection, Acts 12. 12. He came to the house of *Mary* the Mother of *John.*

Sect. 5. *The fourth Objection, The Apostles preached in streets and houses, answered. What preaching was used by them. How the Descendents of the Apostles preached, and esteemed of preaching. Preaching not the essential power of a Priest, nor the main thing for which Temples were built.*

Sect. 6. *Fifth Objection,* Acts 20. 7. *The sixth Objection,* Acts 28. 30. *answered.*

Sect. 7. *Churches built and dedicated in the three Centuries succeeding the Apostles time.*

Sect. 1. PLaces ought now under the Gospel to be dedicated and

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set a part for God's publick service and worship, which I confirm by these Arguments.

The first Argument is taken from 2 *Sam.* 7. 2. *See now I dwell in an house of Cedar, but the Ark of God dwells in Curtains*; compared with the 1 *Kings* 8. 17, 18, 19. *It was in the heart of* David *my father, to build an house for the Name of the Lord God of* Israel; *and the Lord said unto* David *my father, whereas it was in thine heart, nevertheless thou shalt not build an house unto my Name, but the son that shall come forth of thy loins.*

Hence I argue, That which *David* did by the light of Nature, without any positive direction from God, and was well pleasing to him, ought still to be observed under the Gospel; but *David* by the light of Nature, without any express direction from God, designed to build an house for God's publick worship, which was well-pleasing to him, *&c.*

Ergo, It ought still to be practised under the Gospel.

The

The Assumption is proved, because God did not suffer him to build it, and therefore surely he did intend it without any express command from God, only by the guidance of right reason, as he argues, 2 *Sam.* 7. 1.

Secondly, It appears from 2 *Sam.* 7. 7. *In all places wherein I have walked with the children of Israel, since the time I brought them out of Egypt, spoke I a word to any of the tribes of Israel, whom I commanded to feed my people Israel, saying, why build ye me not an house of Cedar?* Yet this intention of *David's* was highly acceptable of God, and for this very intention God promised to bless him and his for many generations.

The Major or first Proposition is evident: That which *David* did by the light of Nature, and was well-pleasing to God, ought still to be practised; because the law and light of Nature is perpetual and immutable, it obligeth all the world equally, and us as well as others in all difference of time; for the light of Nature is a rule of Conscience, and doth oblige the Conscience, as well as the written Word of God; if the

Law

Law of Nature were not a rule for Conſcience, the Heathens ſhould not have a rule for their Conſcience, and ſo ſhould have no ſin, for where there is no Law, there is no tranſgreſſion.

2. Seeing that all Scripture is wrote for our learning, *Rom.* 15. 4. and 2 *Tim.* 3.16. and this hiſtory of *David* is a part of that Scripture, then ſurely it is written for our inſtruction, otherwiſe I might as well read a profane hiſtory, the hiſtory of our own Kings by *Speed* or *Baker*, as this Book to you in the Church; beſides this purpoſe of *David*'s is expreſly approved by Almighty God, which ſurely was not recorded by the holy Pen-men, and tranſmitted to us to avoid, but follow, and imitate; for if it were not recorded for our practiſe and imitation, we can judge no other, but that it was wrote for to make us offend, and if this were ſo, why not all the reſt of that Book, but God forbid we ſhould retain ſuch thoughts of the inſincerity of the Pen-men of holy Writ; for 2 *Tim.* 3. 16. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof.*

Sect.

Sect. 2. Argument 2. That which God hath had in all variety of time, he ought still to have: but God Almighty in all difference of time, had places separated for religious solemnities, where he did most especially presentiate himself: let us percurre the several climacteries and periods of the world.

1. Before man's fall in Paradise God had that which was analogical to a Church, a distinct place where he manifested himself in a peculiar and special manner; for *Gen.* 3. 8. 'tis said, *Adam and his wife hid themselves from the presence of the Lord God*; from his omnipresence they could not, nor did not fly; the light of Nature and their own guilty Consciences would tell them that, but from the place of his special presence, and this phrase *Mippene Jehova* is used thus by the Jews, see *Talmud Berachi*.

2. After the fall; *Cain* and *Abel* have a peculiar place where they worship God; as their Father had taught them to sacrifice, so he taught them to do it in a certain place, *Gen.* 4. 3. *In*

process

proceſs of time it came to paſs, that Cain brought, of the fruit of the ground, an offering unto the Lord, and Abel alſo: but *Cain* for murder is baniſhed from the preſence of the Lord, *v.* 16. not from his omnipreſence, for ſo 'tis true indeed; *Pſal.* 139. Where ſhould he fly from God's preſence? How vainly then do they argue God is preſent every where, and therefore 'tis as good to pray and preach in a Barn, as a Church. But I reſpond, God is omnipreſent, but from the very Creation he hath had ſpecial places of his preſence, and reſidence, where men were to perform their Religious ſolemnities.

3. After the flood: Look upon the Patriarchs after the flood, who though at the firſt they could not ſet apart houſes, being themſelves in a flitting condition, and living only in Tents, yet they dedicated Altars upon Mountains for Sacrifices, and prayer, and divine Offices; *Gen.* 12. 8. *He removed from thence unto the mountains of Bether, and pitched, having Bethel on the Eaſt, and Hai on the Weſt, and there he builded an Altar, and called on the Name of the Lord:*

Lord: and when he came out of *Egypt*, *Gen.* 13. 3. after the famine was ended, *He returned, and came unto the place where his tent had been at the beginning, unto the place of the Altar which he had made there at the first, and there Abraham called on the Name of the Lord:* And why there rather than in any other place, (God is every where) what need he ſtir from his own doors, to go thither to pray, and to worſhip? you have the reaſon in the Chapter antecedent, *v.* 8. becauſe he had dedicated an Altar there to God's ſervice; but in *Gen.* 21. 32. when he had taken up his reſidence, and abode, he made better preparations; *Abraham ſojourned in the Philiſtines land many dayes, and Abraham planted a grove in Beerſheba, and called there on the Name of the Lord*; ſo that now we have not only an Altar, but a Grove, as an honourable ornament and circumſtance, for the place of God's worſhip.

Jacob laid the firſt ſtone of an Houſe for God, the beginning and rudiment of a Temple, *Gen.* 28. 22. *And this ſtone which I have ſet for a pillar ſhall be*

be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee: This he performed in his return from *Padan-aram*, Gen. 35. 2. *Let us arise and go up to Bethel, and dwell there, and I will make there Misbeach, an Altar, or holy place unto God.*

4. Under *Moses*'s Law: Come we now to the Jews under *Moses*'s Rites, as soon as he had severed them from the refuse of *Egypt*, though they were yet in the vast Wilderness, and had themselves no settled habitation, yet God would have them make a moveable Tabernacle for him, *Exod.* 25. 8. *Let them make me a Sanctuary, that I may dwell amongst them*; a House of his own, for a People of his own: This Sanctuary was ambulatory until *Solomon*'s time, that he built the Temple, and then the Ark was fixed and confined.

But it may be objected, That after their residence in the Holy Land, they had no place for Divine worship, save the Temple or Sanctuary.

I answer: That besides that they had many Synagogues, Bethhammidrashes, and Oratories; *David* in his time, before

fore the building of the Temple, mentions the Synagogues of God, *Psal.* 74. 8. *They have burnt all the Synagogues in the land*; for as soon as the Tribes were settled in the promised Land, the Tabernacle then being too far distant from those which dwelt in remote places, they repaired unto certain Synagogues, which they dedicated for God's service, and sequestred from all lay-imployments; in these they did perform their Liturgy, read, and taught the Law, and exhorted the people, but not sacrificed, for that was by God's appointment only to be done at *Jerusalem*; but the former solemnities they did perform in the Synagogue, *Acts* 15. 21. *Moses of old time had in every city them that preached him, being read in the Synagogue every Sabbath day.* Acts 13. 15. *After the reading of the Law and the Prophets, the Rulers of the Synagogue said, Ye men and brethren, if ye have any word of exhortation for the people, say on:* but they had these Synagogues from the beginning of the Jewish Commonwealth is clear, because 'tis said ἐκ γενεῶν ἀρχαίων, *ab ætatibus primis*, from

from the beginning of it, ſaith the Apoſtle, *Acts* 15. 21. and likewiſe theſe Religious offices were performed therein, ὀν γενεῶν αρχαίων, as he ſaith in that pla e.

In *Jeruſalem* there were four hundred and eighty *Beth Hackneſeths*, or Synagogues, partly for Jews, partly for Strangers; in other Cities and Provinces were many Synagogues, as Synagogues in *Galilee*, *Matth.* 4. 23. Synagogues in *Damaſcus*, *Acts* 9. 2. Theſe Synagogues, or *Beth Hackneſeths* were diſtinguiſhed into a diſtinct place for the Scribes, and a place for the people; the women were ſeparated from the men by a lattice, or wire-work on the walls; theſe and the like ſentences were written, Remember thy Creator; Prayer without attention is like a body without a ſoul.

Talmud in Tract. ſut. vide Buxtorf. Synag. c. 9. p. 240. To every Synagogue there was one whom they called the *Archyſynagogue*, or Ruler of the Synagogue, a chief man in the place, who looked that it were kept in repair, adorned, and dreſſed, and gave liberty

to

to officiate, and did teach the Law; under him was there one whom they called *Sheliach Tsibbur*, the Clerk or Minister of the Synagogue; of him is mention made *Luke* 4. 20. he gave the Book unto the Reader, and received it again: The learned Doctor *Thorndike*, calls them the Ministers and Apparators of their Consistories; they were analogous to Deacons, and ministred Divine Service in the Synagogue. I have set down these things to shew the correspondence of our Churches with those Synagogues, which were no part of *Moses* Law, but instituted by the right of reason of men; as also to declare that the order and decency observed by us was ἐκ γενεῶν ἀρχαίων, that is, *ab ætatibus primis*, and commenced some thousand years ago, and was approved by Christ himself, who never opened his mouth against them, but often spake in them, as we read in the Gospel: These Synagogues are called the Synagogues of God, *Psal.* 74. 8. שרפו כל־מועדי אל בארץ because dedicated to the worship of God, and prohibited

bited to be used for any lay-employment: they are called also the Houses of God, *Psal.* 83. 11. *Make their Nobles like Oreb and Zeeb, yea all their Princes as Zeba and Zalmana, who said, let us take unto us the Houses of God for our possession*; which clearly implies, that places once set apart by men to God for Religious offices ought not to be aliened to common uses, and therefore *David* curseth them in a prophetick spirit; and surely this Text concerns us; and if it concerns us, nothing else can by just consequence be drawn from it, but this which I have said; but if any man say that it concern us not, then why is it read? why remains it as a stone of stumbling to us? Yea further, if this Text concern us not (as some object) we may doubt whether the whole Psalm be useful; and if we doubt of this Psalms use, we may reject any other, or all the Psalms; for all the Psalms do literally and properly refer to things done in his time, who wrote and indited them, for the present use of the Church, and agreeable to the present occasion. Indeed

were

were the citation myſtical and allegorical, ſome doubts might be made, but when 'tis hiſtorical, and proper, and founded upon a natural dictate, it's beyond a cavil, unleſs we will reject all.

Secondly, Beſides theſe Synagogues, they had Sacred places, called in their language *Beth-Hammidraſhes*, Houſes of ſubtile and acute expoſition of the Law; theſe were places wherein they performed their Liturgy, and Divine offices, conſiſting (as Mr. *Selden* hath obſerved) of eighteen Collects, or Prayers, called, in the *Gemara*, compoſed or appointed Prayers; the three firſt of theſe Collects, and the three laſt reſpected the glory of God, and the twelve intermediate were ſpent on thoſe things that were neceſſary to the whole people: See Mr. *Selden* in his Notes on *Eutychius*.

But furthermore, herein alſo were diſcuſſed deep points, and profound queſtions of the Law to the Learned; and therefore they ſay the ſanctity of a *Beth-Hammidraſh* is beyond the ſanctity of a Synagogue; theſe were early built, and conſecrated amongſt the

Jews,

Jews; for these Religious offices of prayer, and profound preaching, or exposition; for *Judges* 7. 1. we read of the Hill *Moreh*, that is, the Hill of the Teacher; for these were all built on Hills: here men were fitted to teach the Law, and became capable of extraordinary revelations, 1 *Sam.* 19. 20. at *Naioth* was one, where were many Schollars, and *Samuel* was Master there: 1 *Sam.* 10. 5. the Hill of *Gid*, there was another *Beth-Hammidrash*, in them the Rabbies, or Doctors, or Masters, or Fathers, for by all those names they were called, as appears from *Matth.* 2. 31. 2 *Kings* 2. 12. sat in reserved Chairs: The *Chabers* or Graduates, which by imposition of hands were associated, and made Companions to the Rabbies, but not suffered to teach, sat upon lower Benches: The Talmuds, or Scholars, or Disciples, and Auditors, upon the ground: hence that of Saint *Paul*, Acts 22. 2. *I was brought up at the feet of Gamaliel.*

3. They had Oratories, places only for their Liturgy, or publick Prayers, and administring Alms, commonly without the City; of these mention is

 made

made *Acts* 16. 13. *Epiphan. Tom.* 2. *lib.* 3. so ye see all along to Christ's time, and in Christ and the Apostles time, God had dedicated houses for his solemn worship, besides the Temple his Mansion house.

4. These Oratories were ancient from the dayes of *Joshuah*, and were holy separate places to God's service onely; for *Joshua* 24. 26. one of them in *Sechem* is called, מבודש a Sanctuary, or Holy place; this Sanctuary could not be the Tabernacle, wherein the Altar and Ark was, for they were at *Shiloh* until the time of the captivity of the Land, 1 *Sam.* 3. 2. because its described to have had an Oak tree, or an Oaken holt of trees, planted in, and about it; now no such thing was lawful to be nigh the Altar of *Israel*, Deut. 16. 21. *Thou shalt not plant a grove of any trees, or any tree, nigh unto the Altar of thy God, which thou shalt make thee, neither shalt thou set up a pillar, which the Lord thy God hates:* whereas here is both an Oak tree, or *Quercetum*, an Oaken tuft, האלה in this Sanctuary of *Gid*, and a pillar, or Statue erected under it, therefore this

this was a *Proseucha*, or praying place, where the people convened, *v.* 1. for these *Proseucha's*, or Oratories, were plats of ground encompassed with a wall, or other good mound, without any roof, or covering, even as the Courts of the Temple were, when the people came to pray and worship; and beset they were with Oak or Olive trees, as appears from the place; and to this the Psalmist alludes, *Psal.* 52. 8. *I am like a green Olive tree in the house of God*; *i. e.* the *Proseucha*: Psal. 92. 13. *Those that be planted in the house of the Lord, shall flourish in the Courts of our God.* *Philo* in his *Legatione ad Caium* witnesseth, that they had trees in their *Proseucha's* in his time, which he saith the Gentiles, out of malice to the Jews, cut down at *Alexandria*: under the umbrage of these trees the people were sheltered in rain or cold weather: afterwards in some places they seem to have had coverings, and stately roofs, such was that at *Tiberias*, which *Josephus* in his life mentions, and calls, μέγιστον οἴκημα, a large building: but howsoever these *Proseucha's* were still

garnished with trees, and were alwayes without the City, *Acts* 16. 13. to which the Jews thereabouts assembled, especially on their Sabbath-dayes; as *Philo* tells us in his *Legatione ad Caium*. *Juvenal. Sat.* 6. describes and tells us, of these *Proseucha's* in his time, and that the Jews used to assemble in them, and that trees were set about them, and over them.

From those *Proseucha's*, or open Courts, or plats of ground, encompassed with a wall, shaded with a tree, or trees, it came to pass the Christians in persecution set apart such like separate, retired, private places for their worship and devotion.

And here we may conceive how those Altars and Houses of God (which the Patriarchs erected in their Pilgrimage, before the Law) were accommodated, namely, they enclosed a plat of ground, with a mound, whereon they built an Altar, and planted in it; if there were not before growing a Holt, or Grove of trees, for privacy, shelter, beauty, and ornament, after the manner as *Proseucha's* were, when the Altar for

sacrifice

sacrifice was restrained to one place; this we may gather expresly from *Gen.* 12. 6. *Gen.* 21. 32. *Gen.* 28. 22.

5. In the time of the Apostles. Let us now from the Jews come to Christians, and now the time of the Apostles immediately succeeding our Lord's passion

Sect. 3. Immediately after our Saviour's passion, where do ye find the Apostles met together for Religious solemnities, but in a dedicated and separated place, namely the Temple? *Luke* 24. 53. they were morning and evening, or constantly at the times of devotion, blessing and praising God in the Temple; I translate διαπαντὸς so; for we must not conceive that they did eat, or sleep, and dwelt there alwayes, but that they daily frequented the Temple at the hours of prayer: This Idiotism we have often *Luke* 2. 37. *Anna* departed not from the Temple, but served the Lord with fasting and prayers both night and day: We must not think that she fasted both night and day, but fasted constantly at the prescribed seasons,

which was twice in the week, on Mondayes and Thursdayes, *Luke* 18. 12. so she prayed not alwayes, but observed the daily hours of prayer, which were the third, the sixth, and the ninth hour. At the third hour, which is our nine a clock, the Apostles were met in the Temple, and the holy Ghost descended upon them, *Acts* 2. 15. About the sixth hour, that is our twelve a clock, *Peter* went up to the house top to pray, *Acts* 10. 9. At the ninth hour, which is our three of the clock, *Peter* and *John* went into the Temple to pray, *Acts* 3. 2.

This Idiotism is also 1 *Thes.* 5. 17. *Pray without ceasing*, ἀδιαλείπτως, omit not the constant hours of prayer.

This Idiotism is also in *Rom.* 9. 2. *I have continual sorrow*; not that his sorrow was never discontinued in the act, but that it had constant returns, though interrupted.

But you will object, *How could the Apostles be in the Temple, when 'tis said,* Acts 1. 13. *immediately after Christ's ascension they returned, and met for religious offices in an upper room.*

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I anſwer: This upper room was an upper room of the Temple, for the Temple had many chambers, and upper rooms in its circuit, 1 *Chron.* 28. 11. 1 *Kings* 6. 5, 6. Againſt the wall of the houſe he built chambers round about in the firſt, ſecond, and third ſtory.

Secondly, It will be objected, that it is ſaid, *Acts* 2. 46, *They continued daily with one accord in the Temple, and breaking of bread from houſe to houſe.*

I reſpond, 'Tis miſtranſlated, and indeed as it is rendred, it is a direct contradiction, for they could not continue daily in the Temple, and yet break bread daily from houſe to houſe; but κατ' οἶκον ſhould be rendred ἐν οἴκῳ, in the houſe, or in the upper room; thus they themſelves have tranſlated it in two other places, *Rom.* 16. 5. καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν, 1 *Cor.* 16. 19. σὺν τῇ κατ' οἶκον αὐτῆς ἐκκλησίᾳ, and here we tranſlate it in the upper room; for the ſeveral chambers in the Temple were called οἶκοι, and the Temple it ſelf οἶκος. a houſe; compare *Mat.* 23. 35. with *Luke* 2. 51. μετὰ τῶν γονέων αὐ

τοῦ οἴκου; those rooms of the Temple are called in *Epiphanius* οἶκοι, *sect. c.* 14. where he saith of *Adrian*, that visiting *Jerusalem*, he found the Temple demolished, παρεκτὸς ὀλίγων οἰκημάτων, except a few houses, and the little Church of God, wherein the Disciples, returning from Mount *Olivet*, went up to the upper room: who lists may see many citations out of various Authors, in Mr. *Gregory*, and Dr. *Hammond*. The sence then of this verse is, They constantly frequented the Temple at the hours of prayer, and celebrated the holy Eucharist in the upper room of the Temple.

But to return from this digression, these rooms of the Temple, being part of the Temple, were holy, and fit for sacred uses, and therefore were used, by the Apostles and first Christians, for their Religious solemnities, their Prayers, Praises, Hymns, Confessions, Adorations, Celebration of the Eucharist, and Offerings for the use of God's service, and servants, which they could not safely do in the outer Courts of the Temple, for the Jews hated them, but they

they assembled in these sacred Houses, or upper rooms of the Temple, where they performed all the offices of the Gospel, as Prayer, Praise, celebration of the Eucharist, and offerings, *Acts* 2. 42, 45. *Acts* 4. 35. but never, that we read of, offered Sacrifices, which shews, that hither they came not in compliance with *Moses*'s Rites, or because of any Command in *Moses*'s Law, for they performed nothing but Gospel duties.

At *Pentecost* we read of their being present in the Temple, ἐπὶ τὸ αὐτὸ, *in eodem*, in the same place, as *Arius Montanus* renders it; we read of their being there in the upper room of the Temple, but nothing of their bringing the *Thenupboth*, and the *Therumoth*, the Shake-offerings, and the Heave-offerings, which were offered at that time, *Levit.* 23. 17, 18. *Numb.* 9. 12. At *Pentecost* the *Biccurim*, or first-fruits were brought up to *Jerusalem*, and offered by the Priests; see the manner of the Solemnities of that day, *Deut.* 26. 1. to the 12. verse, and the confession of him that offered the basket of first-fruits.

What these Gospel-services were, which were performed in this holy Place, is obvious from the Acts of the Apostles, *viz.* 1. publick prayers, *Acts* 1. 14. They constantly performed their publick prayers and deprecations together, for προσευχὴ signifies a publick prayer; and this was a main part of the Religion of these primitive Christians, the performing of publick Prayers, *Acts* 2. 42. by which their peace and eternal communion was maintained; they performed their Liturgy, or forms of Prayer, Praise, and Hymns, in the use of which, together with the Sacrament, and Oblations, consisted their publick service, and worship; for κοινωνία, which is rendred fellowship, signifies properly the peoples Oblations, or free-will-offerings, at their Commemorations of Christ in the holy Sacrament, which was then most frequently administred; this appears by comparing *v.* 42. with *v.* 44, 45, 46, 47. praising God, *&c.* and with *Acts* 4. 34, 35, 37. *Acts* 5. 1. Afterwards they used to bring bread, and wine, and fruits of the earth, part for the Eucha-

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rist, and the rest to be distributed or eaten in common; hence the *Agapæ*, 1 *Cor.* 11. 21. made of the Peoples Oblations, of which see *chap.* 1.

But that the Apostles had their Liturgy, and common offices of prayer and praise for them, and the Apostolick Christians, is evident not only from Saint *James*'s Liturgy, and St. *Mark*'s Liturgy, used by the *Cophti* to this day, and Saint *Peter*'s Liturgy, which shew that the Apostles prescribed forms of prayer for the Christians in their publick Assemblies together, that, *Rom.* 15. 6. they might with one mind and one mouth glorifie God, which they could not do without one form: for in the Church of *Corinth*, 1 *Cor.* 14. 26. because every one had his Psalm, (*When you come together, every one of you hath a Psalm*) he refers to some of the Psalms of *Asaph*, which are forms of prayer and praise: this is reprehended by the Apostles, as tending to confusion, that every one should have his form of prayer, or praise by himself, when they met together in their publick Assemblies; therefore by consequence

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Saint *Paul*'s judgment is evident for joyning of all in the same form, as being the only course tending to edification; and Saint *Chrysostome* observes, that in those dayes, amongst other Miraculous, extraordinary gifts of the Spirit, this was one, the gift of making Prayers for the Church, which as the gift of miracles, healing, interpreting, speaking with tongues, wisdom, prophesie, was extraordinary and miraculous. And such of these Prayers thus conceived by them, which were fit for common and perpetual uses of all Christians, were received, and kept in the Churches; hence Saint *James*'s, and Saint *Mark*'s Liturgy were used; see *Chrysostom fol.* 965. and also Saint *Peter*'s Liturgy, used for a great time in the Roman Church.

But the use of a Liturgy, or set form in the Apostles times is also evident, from *Acts* 13. 2. λειτουργούντων αὐτῶν τῷ κυρίῳ, that is, whilest they were liturgying, or performing their Liturgy to the Lord. It's not possible to understand it of the inferiour Ministries, for these are not made to God, but to the people;

people; and the Text saith expresly, *v.* 2. This was made to our Lord, and this indeed was the prime work of Religion, for which the Christian Converts assembled according to that prophesie, *Zech.* 8.21. in the dayes of the Gospel, the inhabitants of one City shall go to another City, and say, let us go speedily to pray before the Lord, I will go also to pray before the Lord in *Jerusalem*, and many people shall come to pray before the Lord: and *Mark* 11.17. *My house shall be called an house of prayer to all the Gentiles*; in 1. Tim. 2.1. *I exhort that supplications, deprecations, intercessions, and thanksgivings be first of all made for all men, for Kings*, &c. Here is an Apostolick directory for the Church.

In conjunction with their Liturgy, consisting of prayers, and praises, βραχειας καὶ πυκνας καὶ ὀλιγων διαλειμμάτων, short, and frequent, and with little distances between, saith *Chrysostom*, I add the celebration of the holy Eucharist, called by Saint *Luke*, breaking of bread, *Acts* 2.42. that Eucharistical and commemorative Sacrifice instituted by

by our Lord. Also here they instructed and exhorted the Christian Converts assembled, *Acts* 5.42.

In this upper room of the Temple they also elected *Matthias* by prayer, and lots, *Acts* 1.24. here they waited for the descent of the Spirit, to fit them for the ministerial offices, *Acts* 2. 2. herein the Apostles kept the first general Council, *Acts* 15.4. and herein they compiled the Creed; here they ordained the seven Deacons, as appears from the verse foregoing their history, *Acts* 5.42. and daily in the Temple, and in the upper rooms they ceased not to teach, and preach Jesus Christ, for so the Text should be rendred, and not in every private house, as κατ' οἶκον signifies.

They preached to the Jews, the unconverted in the Temple, and in the upper room of the Temple, where the Church assembled; they taught and encouraged the Christians in the faith, which they had received; for κηρύττειν and εὐαγγελίζεσθαι do alwayes signifie preaching the Gospel to unbelievers, and διδάσκειν doth signifie instructing, or teaching

teaching Christians. *Arius Montanus* renders it *circa domum*, about the Temple; for the word οἶκος, house, is used for the Temple, or any part of it, even for the upper rooms in it, that it cannot be understood of preaching, or teaching in common houses, is clear, for κατ' οἶκον is the same with ἐν οἴκῳ, in the upper room, where the Christians met to celebrate the Eucharist; see *Acts* 2. 46. and *supra*.

2. Because Christ commanded them not to go from house to house, *Luke* 10. 7.

But to return to our institute, it is as clear as the Sun at noon-day, that Offices purely Evangelical Gospel duties are proper to be done by Christians in places hallowed by prayer, and Religious rites: for what other reason can properly be assigned of the re-assembling here, rather than in the City, and some House, or Chamber of some Christians there.

They came not hither, nor observed the hours of prayer in compliance with *Moses*'s rites, for then they must alwayes have gone into the Court of the

Jews

Jews, the Court of the people, and have brought these Sacrifices, and *Biccurim* to the *Anshe magnamad*, or Stationary man, who was to present them to the Priest, to offer them on the Altar; but this they did not.

They came hither therefore to teach us to perform our Gospel-solemnities, in places hallowed to God by prayer, and religious rites; and this at stated times, or otherwise their *praxis*, and the story is, as to us, to no purpose; it might as well have been left out by the holy Writer, as inserted, and far better expunged than read; and if this act of the Apostles, so often inculcated, be of no concern, none will convince me that any other part of the Chapter, or any part of the Book concerns us; and then they may as well say, that this Book of the Acts of the Apostles, is only a Book of pleasant stories for discourse, and may as well be omitted as read, not that I think all the practises, or acts of the Apostles obligatory, for I except those which are limited by other Texts, as this is no where, or prescribed by circumstances, and the nature of the thing: but

but all circumstances do press the Argument more upon us that live now, *viz.* That our publick Ministries of Religion should be performed in places set apart to that purpose. Besides that it is founded upon the Principles of Nature, and taught by the light of Nature it self, so that this practise of theirs, is either imitable, or none.

Secondly, As soon as the Apostles had preached the Gospel, the Jewish Converts in other parts, and regions, did assemble in Synagogues to perform their publick solemnities of Religion, as appears from *James* 2. 2. *If there come into your assembly*; the word in the original is εἰς συναγωγὴν, into your Synagogue, and so it's commonly translated by the Translators, and so it should be here; for the words here and there, are Adverbs of place; and denote a place, and it is said expressly, in a good place; and the word ὑποπόδιον, a footstool, doth evidently denote the ancient Jewish Synagogues, wherein were uppermost chairs, and then footstools, *Matth.* 23. 6. so that the word συναγωγὴ signifies here, the place wherein

wherein they convened, not the Assembly; and further, this may make this interpretation the more probable, *viz.* the Jewish Converts were every where zealous for upholding Jewish rites, and customs, and therefore did convene for publick solemnities in Synagogues, places dedicated to Religious worship, as they had done before; but as the *Corinthians* at their Love-feasts, 1 *Cor.* 11. 22. so some Converts at their Religious solemnities discovered much pride, contempt and disgrace towards the poorer Converts, who came also to worship God, and to partake of the benefits of Christ's Body and Blood, which are impartially bestowed on all.

And whereas 'tis said, σὺ κάθου ὧδε σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε, sit thou here, stand thou there, or sit under my footstool. I would rather render it, be thou here, or abide thou there; &c. for κάθημαι and καθίζειν, which are here rendred to sit, are used by the Greeks for any posture of the body indifferently, and often without to relation to any, they signifie no more than simply to be, or to abide, as *Luke* 24. 49. καθίσατε ἐν

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τῇ πόλει, abide in the City, and so we may read it here, abide thou here, or be thou there under my feet.

They used then these Synagogues for their Religious solemnities, until they could destinate and set apart houses of their own, which after dedication for distinction sake were called ἐκκλησίας, the Churches of God, as appears from the Text, and from 1 *Cor.* 14. 28, 35. *Let them keep silence in the Church: Let them ask their husbands at their own houses; for it is not permitted to them to speak in the Church:* and also they were called the Lord's Temples, 1 *Cor.* 3. 17.

As for distinction sake from the Jews, they called the Christian Sabbath the Lord's day: so they called these Christian Synagogues, Churches, and in process of time κυριακαὶ, that is to say, the Lord's, from whence the English word *Kurke*, or with an aspirate, Church, which is as much as to say, the Lord's, or belonging to the Lord, and by this term they were known, both from Jewish Synagogues, and common Houses.

Thirdly,

Thirdly, It appears from 2 *Theſſ.* 2. 4. where Saint *Paul* foretells the man of ſin ſhall ſit in the Temple of God, which argues clearly, that the Chriſtians in the Apoſtles times had Temples, for ναὸς ſignifies a material Temple. 2. The man of ſin was preſently to ſhew himſelf, for *ver.* 7. *The myſtery of iniquity did already work*; ſo that it's evident, in the Apoſtles time material Temples were ſet apart, and dedicated for God's worſhip; for otherwiſe they could not be called Temples of God, nor could Antichriſt ſit in it, if they were not ναὸι θεοῦ.

Fourthly, It appears from the *praxis* of the Apoſtles, *Acts* 19. 9. *When divers were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the Diſciples, diſputing daily in the School of one Tyrannus*: He went not into an unhallowed Houſe, Barn, or Stable, or Chamber, which no queſtion he might have had at an eaſier rate, and with more convenience, and leſs trouble to any body; no he deſired to preach and miniſter in an holy place, and

a *Bethhammidrash*, where *Tyrannus* was Master and President; this was a place consecrated for Religion, as we have shewed above; and certainly if it had been the practise of Christians, to assemble in private houses for their publick solemnities, he could not have objected this against Hereticks.

Fifthly, 2 *Tim.* 3. 6. 'tis said, the Schismaticks then crept into houses, and led captive silly women, these were Separatists; the Separatists crept into private houses by the rule of contraries; the Apostolick Christians assembled in Churches, in sacred Places, in dedicated Houses, or Synagogues, for what else can be opposed to private mens houses, but God's Houses, and sacred Houses set apart for Divine worship.

Sixthly, Our Saviour Christ prophesied, that heresie should begin in Conventicles, and private places, or unhallowed houses, *Matth.* 24. 26. *Wherefore if they shall say unto you, behold he is in the desert, go not forth; behold he is in the secret chamber, believe it not:* No, no, Christ is to be found in his Church; he himself preached not in secret

ſecret corners, *Matth.* 26. 55. *I ſet daily with you in the Temple, and ye laid no hands on me.*

Seventhly, 1 *Cor.* 14. 40. *Let all things be done decently, and in order*; but order could not be obſerved, unleſs there were places fitted for their ſolemnities; and ſacred and publick offices were in ſacred and publick places.

Sect. 4. I come now to the Objections.

Firſt Objection is from *Rom.* 16. 5, and 1 *Cor.* 16. 19. *The Church that is in their houſe.*

I anſwer, The word Church, as I ſaid before, hath a duple ſignification, for it ſignifies not only the place of aſſembling, but the people that uſe to do ſo, and ſo it is to be underſtood in the forecited Texts.

Secondly, By houſe here is meant not the place, or walls of the houſe, but the family or perſons in it; as when *Cornelius, Acts* 10. 2. is ſaid to *fear God with all his houſe*; not the walls of it, but his family, he and all the perſons in his family ſerved God; it was ordinary

nary amongst the Jews to call a family, tribe, or stock, οἶκος, an house, בית *Exod.* 1. 21. *Because they feared God, he built them an house*; that is, he gave them children to support their families: *Ruth* 4. 11. *Rachel and Leah built up the house of Israel*: so *Deut.* 25. 9. *He would not build up the house of his brother*: 1 *Chron.* 17. 10. when *Nathan* tells *David*, that the Lord will build him an house; it is explained, *v.* 11. *I will raise up thy seed after thee*; so that the sence is this, and the Christians that is in their family: in 1 *Cor.* 1. 1. *To the Church which is at Corinth, the sanctified, the Saints*, that is to say, to all the Christians in that place; so here the Christians, or Believers in their family, and so it may be translated.

Second Objection: It will be objected, *That the Tyranny of the Jews and Romans would hinder new Converts, from separating, or dedicating Christian Synagogues, and from using the old to their Gospel worship.*

I respond: By the blessing of God their persecutions then were but private from the malice only of the seditious Jews;

Jews; the Roman Magistrate who ruled every where over them, troubled them nothing at all, unless compelled thereunto; see *Acts* 18. 15, 16. *Gallio drove them from the judgment-seat: Soli ex omnibus* (said *Melito* Bishop of *Sardys*, in his Apology to the Emperour) *Nero & Domitianus ab invidis quibusdam hominibus, &c.* *Nero* and *Domitian*, being perswaded only by certain men, would calumniate our Doctrine, but if any publick calamity heretofore invaded Christians, it was also common to us and the Jews; which persecutions if they did not, nor could not abolish their Synagogues; neither certainly could they destroy wholly our Churches, and Oratories, *Euseb. l. 4. cap. 25.* *Nero* was Emperour, and begun but his persecution *Anno Domini* 65. he lived seven years after. *Domitian's* persecution continued but two years, for he dyed *Anno* 98. After whom succeeded the good Emperour *Coccius Nerra*, who released the Christians from banishment, and in him ended the first Century.

Third

Third Objection: *Acts* 12. 12. *He came to the house of Mary the mother of John, where many were gathered together praying.*

Respond: 1. I answer, *Alexander* reports in the Life of St. *Barnabas*, that this place was Consecrated by actions of Religion, and that it was erected into a fair Fabrick, and indeed the Text implies as much, the door of the house having its portal, *v.* 13. τὸν θύρον τῆς πυλῶνος, St. *Hierom* mentions a famous Church there, *Epist.* 27. Apostolick Tradition, and primitive History is a rational evidence, and may produce firm assent.

2. The Jews had Oratories, or rooms for Prayer, called *Proseucha's*; these were sometimes without the City, *Acts* 16. 13. *Epiphanus* Treats of them at large, and hath not a word of the lawfulness of Civil business to be done in them, so that I suppose they were separated from Lay-employments; Every one of these Oratories or rooms for Prayer, had an Owner or keeper, who kept them and looked to them; now 'tis probable, that the Christians, who

Imitated the Jews in most circumstances of worship, and Religion, for decency and good order, did also Imitate them in this, and had their Oratories or upper-rooms set a part for their Lirurgy, and publick Prayers; as the Jews had, untill better could be provided by the bounty of the Christians and their Offerings: and such it may be was *Mark's* House; hence called προσευκτήριον, see *Euseb.* l. 8. c. 1.

3. If we affirm that there were no Oratory in *Mark's* House, that it was no προσευκτήριον, but some Brethren were there at private Prayers, for here is no mention made of breaking of Bread, of instructing new Converts, or Psalms, but onely of Prayers; it will not oppose our assertion, of separated places in the Apostles times.

Sect. 5. The fourth Objection, *The Apostle performed Religious offices, especially Preaching in any place, even in Streets, or Houses.*

I *Respond:* 1. The Sermons mentioned in the *Acts* were onely speeches in defence of Christianity, upon occasi-

on,

on to the Jews or Pagans for their conversion to the Christian Faith; not to any Christian Converts assembled, and convened for that purpose; such was St. *Peter's* speech to the Gentiles, *c.* 3. *c.* 5. then to *Cornelius* a Pagan, *cap.* 10. so likewise St. *Stephen* spoke to the Hebrew Priests, and Jews, *cap.* 7. St. *Phillip* to the Æthiopian Eunuch, *cap.* 8. St. *Paul* to the Pagans in *Iconium*, and in *Macedonia*, *cap.* 16. again to other Jews at *Corinth*, and *Ephesus*, *cap.* 18. *cap.* 19. at *Troas* also he defended Christ and his Religion against all that opposed it, *cap.* 20, for although it be Translated, *ver.* 7. Paul *preached unto them*, it should rather be rendred, *Paul disputed with them*, διαλέγετο αὐτοῖς, and *ver.* 9. *as Paul was long preaching*, it should be rendred, *as Paul was long disputing*, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, and *ver.* 11. ὁμιλήσας ἄχρις, and having conferred till break of day; it seems it was no Sermon but a Conference, and a dispute; so likewise he spoke to other Jews in *Jerusalem*, *cap.* 22. To *Felix* and *Agrippa* Pagans, *cap.* 24. *cap.* 26. To the Jews in *Rome* for their Conver-

ſion to the Faith, *cap.* 28. and in truth I do not find a formal Sermon on a Text made by St. *Peter*, or St. *Paul*, or any other Apoſtle, to formal Chriſtians, or any Chriſtian Aſſembly.

But if it be objected, that on the day of Pentecoſt, *Peter* Preached to the Converts, or Diſciples, and that was probably in the holy Room of the Temple: I Anſwer,

On the day of Pentecoſt, as ſoon as the Holy Ghoſt had viſibly deſcended upon the Chriſtian Church convened, and made them all ſpeak with ſtrange Tongues, upon noyſe hereof both Jews, and Pagans, and Proſelites came to behold the miracle; and then St. *Peter* took occaſion to make a Sermon, or diſcourſe to thoſe ſtrangers, which ſtood amazed at the miracle: but that ſpeech was not at all directed to the Converts, or Diſciples, as may appear by the very matter and tenor thereof; and all the Chriſtian ſervice was ended before the people, unto whom he addreſſed his ſpeech, came in; wherefore we muſt obſerve Preaching or Sermonering is of two ſorts. The firſt is made to Pagans,

or

or Jews, to convert them to the Faith; the other to Christians, to exhort them to practise their Faith, and all moral works, to live godly lives: the first is absolutely necessary, the other onely expedient; for the first is the parent of Faith; the other onely for exhortation to the practise of good works personal, and conventual; to holiness of life, and conversation. Now concerning the first sort of Preaching, which is for the conversion of Infidels, mention is made in the *Acts* of the Apostles, and other parts of the New Testament; concerning the second sort of Preaching to Christian Assemblies, for the incitement of good works, and the practise of Piety; there is no mention in the New Testament, further then, that the words, διδάσκειν and παράκλησις, do hint it: for indeed the Primitive Christians came together solemnly, not principally to hear Sermons, for they had already believed the Christian Faith; but they came together to Supplications, Prayers, Praises, Deprecations, Intercessions, and breaking of Bread: With these they began immediately after our

Lord's Ascension, *Acts* 1. 14. Their Capital work was here bowing of Knees, not sitting down in a Pew; Supplication, not Exhortation; Praying, not Hearing; and this they were constant in from Ascention to Pentecost, *Luke* 24. 53. and after Pentecost this was their solemn worship, and purport of their convening together, *Acts* 2. 46.

And as it was with these primitive Apostolick Christians, so it was with their descendants, for its long before we read of any Sermons made in Christian Assemblies; hence it was that they are onely accused by the Roman Prefects for meeting together, and breaking of Bread.

'Tis true, where Christian Piety, Devotion, and Charity grew cold, the Church began to use this secondary Preaching for the incitement of Piety, and good Works. Yet even then,

1. Preaching was not such as it was of late; nor, 2dly. Was it so esteemed as now it is: for Sermons were then (as appears from the Homilies of the Fathers) grave and pithy exhortations,

to

to some holy duty; and if the time were solemn, or remarkable, the Preaching was accomodated thereunto; this was according to St. *Paul's* direction, *I will that thou affirm constantly, that they which have believed in God, might be careful to do good works; for this is good and profitable unto men:* Tit. 3. 8. for what need a constant Preaching of Faith to them, that have believed already, and are persuaded they know their Faith as well as their Teachers; but the Preaching which was of late used, was Preaching of new Doctrines of Faith, Tenets, and Opinions (for every opinion was urged by the Preacher for an Article of Faith) also new models of Church and State Government; invectives against other forms of Doctrine, and Prayer; new Interpretations of Texts; some witty criticismes upon some Verse, wholly omitting the practical part of Christianity, for which Preaching in Christian Assemblies was first used.

I may express their Preaching clearly thus,

The Preacher takes a Text of Scripture, and from it according to his Wit, Fancy, and Invention, draws many Doctrines, and Points of Religion; which (it may be) were never intended by the Holy Pen-men or speaker of it; and also, which is worse, are contrary to the Faith of the Church, the Doctrine of our Forefathers, and Ancestors, and the Analogy of universally received Doctrine, *Rom.* 12. 6. these however he confirms by collating of words, phrases, and verses of Scripture; and for amplification, he goes on with his comparing of Text with Text, phrase with phrase, as he sees fit; and expounds them according to his fancy, and new preconceived Doctrine, Opinion, or Faith (should I call it). Hence so many Sects, and Errors arose; for every Man's Sermon was called the Word of God, when it was onely his private invention; a work wherein he followed onely his own private Spirit, Reason, Wit, and Light. Let not any mistake me to speak against Orthodox Preaching.

I onely desire, first, no Theme be prosecuted, or Text be interpreted, in a matter of Faith, contrary to the Analogy of Faith; the universal practise and Tradition of our Forefathers, and the decision of Provincial Councels collectively.

Secondly, That the Sermon be rather upon a practical Theme, then upon a speculative Point; such were the Sermons of the Ancients, discourses Improving the use and practise of Christian Faith, and therefore they applyed Texts of Scripture for the most part Allegorically, and Allusively; because their points of Faith were believed not so much upon the proof of Scripture used in the Sermon, as the Tradition and definition of the Church in Councils, and that was the ground of Faith to Preacher and Hearer.

But, 2dly, Preaching was not so esteemed as now it is, for many esteem hearing of Sermon to be the principal part of our Religion, and the onely or at least the principal part of God's worship; hence it is that they esteem the Liturgy but as a prologue to en-

tertain the Auditors until the ſeats be full, and it be time for the Scene, that is, for the Sermon to begin; as if the eſſential work of Religion was to Teach and Learn; as if God to whom all Proſtration, Adoration, Homage, Service, and Worſhip, both of the outward and inward man is due; ſhould be ſufficiently ſerved by lending an ear to one, who ſpeaks loudly upon a verſe or two. And truly many both Preachers and hearers opine, that when the Sermon is ended, the capital and eſſential work of their Religion is done, ſave that if happily the people like the Preachers Wit, Language, Invention, and Oratory, or he have paſſionate expreſſions, and a doleful aſpect, and voice, *Matth.* 6. 16. then they give him commendation, and applauſe, and ſo both Preacher and Hearer have their final expectation; and the whole work of their Religion is done. Whereas certainly,

1, Hearing is no part of God's worſhip, but onely a diſpoſition to practiſe; the tittle of worſhipping is attended with falling down, *and kneeling be-*

before the Lord our Maker, Psalm 95. 6.

2. Nor is it the principal work of our Religion, for of its own nature it is but a preparative to some further work, and the disposition is ever less noble then the form it disposeth unto: hearing without doing doth but aggravate our damnation; and blessednes belongs to the doing, not bare hearing, *James* 1. 22. in the performance of what we are exhorted unto Christian Religion consists. I will conclude our Churches were principally set a part for Prayer, Liturgies, and Sacraments; according as it is wrote, *My house shall be called an house of prayer*: and to this the Fabrick of the Church gives evidence, made in the form of a Cross, not of a Theater or Amphitheater: of a Cross with conveniencies for Kneeling and Prostration; not of a Theater, with scaffolds and galleries for seeing, and hearing alone. And secondly as our Churches were erected principally for Divine Service, and Sacraments; so also were they endowed for this cause, as appears by the ancient formes of endowment

dowment and presentation. Sir *Edward Cooke* tells us of a tenure by Divine Service and Sacraments, by which the Ecclesiastick holds on the patron.

And this is conformable to the Jewish Church, for the Law expressly provides Tithes, Oblations, and Glebes, onely for the Ceremonial Service of the Temple; and the Priests and Levites were maintained with Glebes, Tithes, and Offerings, in reference to their attendence upon the Temple Service, which was Sacrificing: But as for their Prophets, Teachers, and Doctors, Masters, and Rabbies of the Law, for any thing I find to the contrary, they were onely provided for as others, by possession of the Land of promise.

3. But lastly, as Preaching is no capital work of our Religion, so neither is it the characteristical or essential difference of a Presbyter or a Priest from another man; for now the form of Ordination it is this, *Receive the holy Ghost for the office of a Priest in the Church of God, whose sins thou doest forgive they are forgiven, and whose sins*

thou

thou doest retain they are retained: So that the power of the keys, the power of consecrating the Eucharist, which is convertible (saith the Learned Doctor *Thorndike*) with the power of the keys, is the peculiar office of a Presbyter: for inferiour Ministries, as the offices of Preaching, reading some part of the Service, are communicable to Deacons, and possibly to Laicks.

The Calvinists stile their Presbyters, Preaching Elders, Ministers of the Word, Teachers and Ministers of the Gospel; conceiving that the Ministry of both Sacraments, and the power of the keys, is convertible with the office of Preaching, as the peculiar and proper office of a Bishop, and Priest: But this is void of all ground both from the Scripture and universal practise of the Church; for the title of the Ministers of the Word is onely given to the Apostles, and their Scholars, and substitutes the Evangelists; who were to the Apostles, as the Apostles were to Christ assumed by them into the work of planting Christianity.

ty. They had a Commission, *Matth.* 28. 18. to publish the Gospel to the Heathens, and accordingly were endowed with the gift of Miracles to create belief, that they were sent by God: but in these gifts, and consequently in this office, no man succeeds the Apostles at this day. But although Bishops and Presbyters have no Commission to Preach the Gospel, κηρύσσειν and εὐαγγελίζεσθαι, as the Apostles had, for their relation is to Churches as much persuaded of the truth of Christianity, as themselves; and therefore need no such qualities which may evidence they are immediately sent by God, to convince the World of the truth of it; yet they have a power, διδάσκειν, to instruct Christian Assemblies in the right understanding, and applying of that Doctrine, which they profess; but this is not so proper to them but that they may employ therein Deacons, and Laicks: For

1. The Apostles imployed Deacons, St. *Stephen*, and St. *Philip*; St. *Paul*, *Erastus* and *Tichicus*, in Preaching: and after

after this example the Church ordained Deacons to wait upon the Bishops, and Presbyters, in the execution of their office; and to admit them to Preach standing, but not sitting, as Bishops and Presbyters did: See *Ambrose* on *Eph.* 4. 12.

2, Those who were called Doctors, who applyed the Doctrine of Faith; and those who were Exhorters, and exhorted the people to live according to it, mentioned, 1 *Cor.* 12. 28. *Ephes.* 4. 12. *Rom.* 12. 8. Were not men ordained by Imposition of hands, (for ought I find) as Bishops or Presbyters, in relation to a particular Church, for they are distinguished from them, *Rom.* 12. 7. *Eph.* 4. 12.

3. The practise of the Synagogue, and practise of the Church correspondent thereunto; for in the Jewish Church, the office of preaching the Law was not restrained to the Tribe of *Levi*, as is Vulgarly mistaken.

For first, The Prophets who being bred in their Schools, and sent out by God to teach the Law, to clear the true sense of it from humane corrupti-

ons

ons, to reprove the publick Government, and to Preach repentance to the people, were of any Tribe. And though by the Law of *Deut.* 18. 18. the whole *Synhedrim* was subject to God's curse, if they obeyed not a Prophet by whom God speaks; yet because false Prophets might pretend to be sent from God, therefore a mark is given there to discern true from false ones; and they are to be judged by the *Synhedrim* whether true Prophets or no, and being judged to be false Prophets are liable to death, *Deut.* 17. 8, 12. And by this power not usurped, but abused, many Prophets, yea our Lord suffered death, *Luke* 13. 33.

2. After the spirit of prophesie ceased, Scribes, Wisemen, Rabbies, and Doctors of the Law, being graduated by the Imposition of their Masters hands, had the priviledge of teaching the Law: for whosoever had studied in the School of the Prophets till thirty, he was created a Doctor, or Rabby; and thereby priviledged to Expound and Teach the Law; these were of any Tribe whatsoever.

Thirdly,

Thirdly, What was not supplyed by them, was performed by the members of their Consistories; these had not onely the power of determining what was lawsul, and unlawful; but also the office of Teaching the Law in the Synagoues, and they were of all Tribes; for the great consistory which sat at *Jerusalem*, was chosen six out of every Tribe, save the Tribe of *Levi* out of which four were onely elected.

2. The *Synhedrem Ketanna*, which consisted of twenty three Elders, and sat in every City wherein there was sixty families, was made up of seven chief of every City; assisted with two of the Tribe of *Levi*, which with a President and his Deputy makes up twenty three. Note we here, that the Doctors and Rabbies, were by imposition of hands, further qualified to sit and judge in the Consistories: Now from hence it appears, that the Teaching of the Law did not belong to the Priests, Levites, or Pharisees, in respect of their offices; but as Prophets, Doctors, Rabbies, members or assistants of the Jewish Consistories: And that therefore

fore our Lord, and his Disciples, and *John* Baptist, were admitted to Teach in the Synagogues; because they were Prophets, *Matth.* 4. 23. *Matth.* 9. 35. *Luke* 4. 20. for Prophets always had the priviledge of teaching in the Synagogues, and of reproving even the publick Government.

Now although there be not the same reason, or necessity, that those who are not Priests, should Teach or Preach in the Christian Church, as there was in the Jewish Church; for amongst the Jews, God's Law, whereby his worship was determined, was also the Civil Law of that State, and policy; yet it hath been the custom of the Christian Church to imploy Deacons, and sometimes Laicks, in inferior Ministries, as reading a part of the Service, the Lessons, Psalms, and some part of the Prayers, likewise Baptizing, and also Preaching to Christian Assemblies: Thus we read that *Origen* was imployed in Preaching by the Bishop of *Cæsarea*, *Eusebius Eccles. Hist. lib.* 6. *c.* 20. and I find in the fourth Councel of *Carthage*, *Canon.* 98. *Laicus præsentibus clericis nisi ipsis*

poscentibus

poscentibus docere non audeat. As under the Synagogue the Prophets, or Doctors, were to be judged by the Consistory, and they who taught contray to it were liable to capital punishment, *Deut.* 17. 8. So he that Preacheth contrary to the Church, or without the licence of the Bishop, or his Consistory, is liable to Excommunication for it; which is decreed by many Canons of the Catholick Church. So that by the way we may note, the Sectary-preachers (be their Doctrine Orthodox or no) although they are licenced by the State, yet not being licenced by the Church, and by their respective Bishops, they are Schismaticks, and cut off *ipso facto* from the Catholick Church. I have made this digression, because it may be useful for the Reader, and hath relation to the subject I treat of.

Sect. 6. The fifth Objection, *Acts* 20. 7. *And upon the first day of the week, when the Disciples came together to break bread,* Paul *disputed and conferred with them, ready to depart on the morrow;*

morrow; and this was in an upper room in Troas, *v.* 8. 9.

I *Respond:* It was, ἐν τῷ ὑπερῴῳ, saith the Greek Text; which word in *Acts* 1. 19. we have explained to be an upper room of the Temple, because about the Temple were rooms three stories high: and the Synagogues were made proportionable to the Temple, and had also their Hyperoons about them, which being parts of the Synagogue were holy, and fit for sacred uses (see *Kimchi, fol.* 90.) and therefore used by the Apostles and first Christians, for Religious solemnities, and such was the upper room, a room of the Synagogue: *Philo de Præp. Evang.*

2. The Christians had Oratories or upper rooms set a part for their Liturgy, and publick Prayers. In imitation of the Jews, and such it may be was this upper room in *Troas*: See *Eusebius l.* 8. *c.* 1. & *l.* 4. *c.* 35.

3. Suppose it were a common room, which I shall suppose, but not grant; all that can be proved from it, will be this, that the Sacrament may be administred

ſtred in a private houſe, in caſe of neceſſity, which none denies; for here is no publick office of Religion ſpoken of, ſave celebration of the Euchariſt; which they did in the Evening in imitation of Chriſt, *Matth.* 26. 20.

Sixth Objection, *'Tis objected*, Acts 28. 30. *Paul dwelt two whole years in his own hired houſe, and received all that came in unto him, preaching the Kingdom of God.*

I *Reſpond:* Here's no office of Religion to Chriſtians, for all that can be proved from hence is, that St. *Paul* preached to the Jews and Romans for their Converſion.

2. St. *Paul* was now a priſoner, and under confinement, thoſe that came to him he inſtructed; but this makes not againſt our aſſertion of places dedicated to Religious worſhip in the Apoſtles time.

Laſtly, It ſeems to me moſt evident to have been a Jewiſh Oratory, or houſe of Prayer: concerning which I will a little more dilate.

Theſe Oratories or houſes of Prayer, were many amongſt the Jews, for the eaſe

of

of such as could not repair to the Synagogues; frequent mention is made of them in *Josephus*, p. 645. in his own life, εἰσαγόντω εἰς προσευχὴν. *They were all brought* (saith he) *into an Oratory, a house of Prayer, ample and capacious to receive a multitude*: and speaking of *Tiberias*, the people convened in a προσευχὴ, an Oratory: and in *Epiphanius*, *l.* 3. *c.* 80 *There were* (saith he) *anciently some places of Prayer without the Cities both in* Judea, *and amongst the* Samaritanes: and there is a place of Prayer now in *Neapolis*, without the City in a plain region. So in the third Book of *Maccabees*, we read of building προσευχὰς Oratories.

These were Consecrated for the performances of their Liturgy, and Prayers; at the hours of Prayers, hence called, προσευχὰι θεοῦ, Oratories or Praying houses of God, *Luke* 6. 12. see *Hammond in Lucum*: and that πόσῳ προσευχῶν εἰς μαρτυρὰ, 1 *Macc.* 3. 46. That place of Prayer in *Mispah* is called, *Beth mekodesh lithpillah*, an house Consecrated for Prayers.

בית מקודש לתפלה

These

These Oratories or houses of Prayer, were built with stories or upper rooms; in the highest whereof the Jews convened, and performed their solemn devotions and Oraisons; for the better prospect and sight towards *Jerusalem*, towards which they were to look when they were to pray, hence it was that they had always a window in the upper room looking towards the holy City, *Dan.* 6. 10. or a wide hole, which is called God's window, in *Jerem.* 22. 14. And because the place Consecrate and set apart for Prayer, was onely the upper room in the house; hence the Jews stile their Doctors or wise men, *Sons of the upper Chamber*; and *Petrinius* calls the window, *Summam Cœli auriculam:* See Mr. *Gregorie's* Notes, *p.* 17.

These very upper rooms which were thus set apart and used by the Jews, were made use of by the Apostles and Convert Jews, for the performing of their Christian worship, see *Acts* 16. 13. which the Syriac renders punctually *An house of Prayer*; and *ver.* 16. *As we went,* εἰς προσευχὴν, *to the house of Prayer:*

Prayer: our Saviour frequented such Oratories, *Luke* 6. 12. *He continued all night*, ἐν τῇ προσευχῇ τοῦ θεοῦ, *in an oratory of God*, for 'tis not, τῷ θεῷ, *to God*: for these Oratories were ordinarily built upon mountains or in plains, nigh Rivers sides. And such doubtless was the upper room at *Troas*, *Acts* 20. where the Apostles and Convert Jews met: As appears,

First, Because we read, *verse* 8. ἐν τῷ ὑπερῴῳ, that it was in an upper room where St. *Paul* and the Jewish Converts were assembled.

Secondly, We read, *verse* 9. of a window therein, which makes its Fabrick the same with a Jewish Oratory.

Thirdly, It is said, *verse* 8. ἦσαν ἐν τῷ ὑπερῴῳ, many in the upper room without any distinction. Now it is observed, that wheresoever *gnaliiah*, or ὑπερῴῳ, is used for no religious but ordinary upper rooms; its expressed with a note of distinction, as 2 *Sam*. 18. 33. The upper room of the gate; *Judg*. 3. 20. The cooling upper room; and 2 *King*. 4. 10. The upper room of the wall.

Fourthly,

Fourthly, This was most convenient in regard of the Jewish Cónverts, with whom the Apostles complyed in all the circumstances of worship, and would no doubt have been offended to perform their Religious Solemnities in a common house.

And such it may be was *Mark's* house, *Acts* 12. 12. for these Oratories had an owner or keeper, who lived in the lowest room, and might use it for lay Imployments, saith *Weems* in his Christian Synagogue.

And the Convert Christians had Oratories correspondent thereunto in other places set apart for Christian worship, called by *Eusebius*, οἰκοδομήματα τοῦ θεοῦ.

Sect. 7. I come now to the sixth and last period, that is, to the three Centuries succeeding the Apostles time, for lower I need not descend.

If *Lucian* may be believed, he described one of the Christian Churches richly guilt and adorned in *Trajans* days, who lived *anno* 103. See *Dial. Philosoph.* And St. *Origen* who dyed in

the third Century. *Tract.* 31. in St. *Matthew*, mentions some Ecclesiastical rents and incomes to the Church in his time. *Cyprian* upbraids his hearers, that they did not give so much as the Tythes; and surely then they had places consecrated to be Christian Temples. *Eusebius* reports that under *Severus*, *Gordianus*, and *Philip*, who was baptized by *Fabian*: The Christians enjoyed peace and liberty, and that they built Churches in great number, and expence; this was 200 and odd years after Christ: but when the Persecution waxed hot under *Diocleſian*, who abstained from persecuting the Christians, until the 19th. year of his reign, (but before two years were compleat, he and his Colleague resigned the Imperial dignity) then down went the Churches upon design to disadvantage Religion. *Constantius Chlorus*, and *Gaterius Maximinus* gave leave to rebuild them, upon which rescript the Christians were overjoyed, and raised them up to an Incredible height, and Incomparable beauty. After them succeeded *Constantine*, *anno* 310. But

hear

hear *Eusebius* himself speaking of the days of the Church before the persecution, moved by *Diocleſian*. Πῶς ἄντις διαγράφειε τὰς μυριάνδρους ἐκκλησίας ὁπόσας κατὰ πάσαν πόλιν ἀθροισμάτων, τάς τε ὁπόσας ἐν τοῖς πρόσθεν ὑκτηρίοις, δ' σκοδομάς, ὧν δὴ ἕνεκα μηδαμῶς ἐπὶ τοῖς πάλαι οἰκοδομήμασιν ἀρκεσθέντες, &c. *Eusebius, hist. lib.* 8. *c.* 1. who could number those great Assemblies, and the number of the people assembled in all Cities and Towns; and the illustrious concourse of people in their Oratories: wherefore when these ancient Churches could not receive such numerous Assemblies, they erected new Churches, spacious and more large in all Cities; here he mentions ancient buildings, Oratories, or Churches; and they could not be called old or ancient, unless, of 200 years old, or 150; we call not any Church, or house, an old Church, or house, which is not above 200 years old: those very Churches and Oratories wherof *Eusebius* speaks, were doubtless built in the Apostles times; and therefore are called, *Prisca ædificia*. *Eusebius* lived in the fourth

Century, 300 and odd years after Christ.

Eusebius also reports of *Paulus Samosatenus* Bishop of *Antioch* in the third Century, in the days of *Claudius* the second, *anno* 250. that he built unto himself a glorious seat in the Church like a throne, from whence he spoke unto the people; and that if his words were not received with shouts, as in Stage-plays, he was vexed grievously; but being condemned by the Council of *Antioch* for Heresie, he was deposed, and Excommunicated. *Sed cum nullo modo ex Ecclesiæ domo absistere vellet, summo cum dedecore a principe seculari ex Ecclesia exigitur:* but when by no means he would give over his charge, and leave the Church, he was driven out of the Church by the secular Magistrate; *Euseb. lib.* 7. *c.* 29. by which it appears there were then magnificent, basilical, and Cathedral Churches, built with great Ornament: *Eusebius* also in his *lib.* 8. *cap.* 1. tells, that after the death of *Valerian* the eighth Persecutor; the Christians did build large and ample Oratories, and Temples in every City;

City; and that during the forty years interval between his reign and *Diocletian's*, Christians were in great favour and credit with the Emperors, and to them was committed the government in Provinces and Nations. *Valerian* lived in the year 259. But here let it be remembred, that these Persecutions were but partial; for Chaistian Religion flourished quietly in our *Britain*, till *Diocleſian's* time, in the year 308. St. *Alban* was the first Martyr in *Britain*, in the year 309. and many *Romans* and others fled hither for safety, when *Nero* did banish the Christians from *Rome*: and many noble Persons, both *Britains* and *Romans* did here profess Christianity in the first Century; as *Siretonius* a noble Man's son in *Britain*, who built an Oratory not far from the lake *Thun*. The wife of *Aulus Plantius* Lord Lieutenant for the *Romans* was a Christian; and *Joseph* of *Arimathea* built a Church at *Glassenbury*, and Dedicated it to the Virgin *Mary*: See *Malmsbury*, in *Speed's* Croniele.

Object, *But it will be objected, That this Church made by* Joseph's *means at* Glassenbury, *was but in length sixty foot, and twenty six in breadth, and made of rods interwoven or watled.*

I *Answer:* This was the native fashion of British buildings in that age, and some hundred years after. *Hoell Dha* King of *Wales* made himself a Pallace, which for distinction sake, and for to difference it from, and advance it above other houses, was made of rods unbarked, having the outmost rind stripped of, which was then counted the most gay and glorious house, and called Tigvin. See Mr. *Cambden* on *Carmarthen* shire, and Dr. *Fuller's* Church history, *lib.* 1. *cent.* 1.

In the second Century, after King *Lucius's* Conversion, many famous Temples were built in several places, as St. *Peters* in *Cornhil London*, a Church at *Winchester*, another at *Canterbury*, another at *Glassenbury*, these were consecrated by *Faganus* and *Durianus:* but moreover some Pagan Temples here were converted into Christian Churches, as for example, one

one in *London*, dedicated to *Diana*; another in *Westminster*, dedicated to *Apollo*; for they conceived this would invite the Heathens more chearfully to come over to the Christian faith, when beholding their Temples, whereof they had an high and holy Opinion, not Sacrilegiously diminished, but continued to a pious end, consecrated and dedicated to the service of the true God: This was done by the advice of *Elvinus* and *Medinus*, two pious British Bishops. And in like sort the Christians in other Nations, besides those Churches which they erected, converted Jewish Synagogues, and Oratories, into Christian Churches; not onely in a regard of their holiness, or appropriation of old to God's service, and Religious offices; but to Comply with the Jews, who had a high and reverend opinion of them. For we must know convert Jews were dispersed in all parts of the World, *Acts* 2. 5. and in all parts of their dispersion, they had Synagogues, and Oratories; for we read that almost in every City of the Gentiles, whither the Apostles came to preach, they

found Jews with their Synagogues in them: now under any Persecution they not onely used these Jewish Oratories, and Synagogues, with more safety, but also Oratories of their own, like the Jewish ones, private and retired; and therefore not much known by the Gentiles: and such were (as I conceive) *Cœmeteria martyrum*, where they are said sometimes to have assembled in; namely open places fenced with some enclosure, and shaded with Trees. And then upon the ceasing of the Persecution, they erected famous Churches roofed over: for they, we observe, erected Christian Temples often in such places as had been dignified by the glorious suffering of Martyrs, or which God had honoured by some works of mercy; this they did out of a good design, though it was afterwards abused to superstition. *Vide Hospin de origine Templ.*

CHAP.

CHAP. III.

Sect. 1. *A Third Argument, proving that Christians ought to separate special places for Religious Solemnities: for all Nations, Religions, and wise men of the World, by the Light and Dictate of Reason, have separated Places.*

Sect. 2. *A Fourth Argument, It must either be a Dictate of Natural Reason, or a Tradition descended from our first Parents, that Places should be separated for the Worship of God.*

Sect. 3. *Some Objections answered.*

The first Objection from John 4.21,23. Ye shall neither in this Mountain, nor yet at *Jerusalem* worship the Father.

The second Objection from Acts 7.48. God dwells not in Temples made with hands, as saith the Prophet.

The third Objection from Acts 17.24. He dwelleth not in Temples made with hands.

The fourth Objection, The assignment of an House for the Service of God, is onely proper to Moses's *Rites, which now are abolished, answered.*

Sect. 1. I Proceed now to a Third Argument, which is thus: If Christians ought not to separate and assign special places for the Solemnities of God's Worship, then there is in Christian Religion a Principle contrary to the Wisdom of God's Prudence, of all Nations, and Religions and Wise men of the World, which set apart places for Divine Worship; but there is in Christianity no such Principle; for if so, it were an unreasonable Religion.

The Consequence is proved: If God Almighty separated places for Religion, and all Nations, Religions, and Wise men of the World, by the Dictates of Reason, did so too, for Order, Convenience, and the Solemnities of Worship, then the Consequence is valid: but God Almighty separated places for Religion, as hath been proved, and all Nations and Religions have done so too, which

which appears from all Histories. Consult Travellers, and they will tell you of the rich Temples which the Heathens have in *Pegu*, *Summatra*, *Jara*, *Japan*; they will tell you of the rich Mosques or Temples, which the *Mahumetans* have. Consult ancient Story, the state of old *Greece*, or *Rome*. Consult all Histories, and you shall find it thus: Since therefore all the Nations, Religions, and Wise men of the World have built Publick Houses for Religion, it must needs be a strong and perspicuous Argument, that must shew me they were deceived.

Sect. 2. The fourth and last Argument follows.

That which all Nations, and Wise men in the World agree in, and have consented unto, is either a Dictate of natural and prime Reason, or else a Tradition descended from our first parents: but the assignment of special places for Religion is a *Thesis*, which all the Nations and Wise men in the World agree in.

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The *major* is clear: for it is not to be conceived how otherwise they could come to be of one mind, living in different Regions, and Times, and Places. This then being concluded, I proceed thus:

If the separation of places for Religion be a Dictate of Natural Reason, or a Tradition descended from our first Parents, then nothing can disannul its obligation, but an express Divine Commandment to the contrary; but the separation of places for Religion, is a Dictate of Natural Reason, or a Tradition from our first Parents, as is proved above. *Ergo:* Nothing can disann ul its obligation, but an express Divine Commandment to the contrary, which I desire any man to shew me.

In the New Testament there is no express Commandment prohibiting the separation of places for God's Service, but rather Texts confirming it: the Synagogues were hallowed by the presence of Christ, and his Apostles; many times they opened their mouths in them, but never against them. The Centurion whom the Elders commend-

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ed for building a Synagogue, had it been an evil, would have been reproved by him, *Luke* 7. 6. He that saith thou shalt not suffer sin in thy Brother, but in any wise reprove him, would surely have reproved him, if it had been an evil work: no, when he heard this, that he had built them a Synagogue, ver. 6. *He went with them.*

Sect. 3. I come now to the Objections.

Object. 1. John 4. 21, 23. *Woman believe me, the hour comes, and now is, when ye shall worship the Father, neither in this Mountain, nor yet at* Jerusalem. *But the hour comes, and now is, when the true Worshippers shall worship the Father in Spirit, and in Truth.*

I Answer, this place makes not against worshipping of God in separated places; for,

First, This is not meant of their Publick Liturgy, consisting of Eighteen Collects, and Two Lessons out of the Law; nor of Preaching, or expounding the Law, and resolving Cases of Conscience out of the Law: for these were

were not limited to *Jerusalems* Temple, but were performed in their Synagogues every Sabbath day, *Acts* 15. 21. & 13. 15. They were obliged to come onely thrice in the year to *Jerusalems* Temple, *viz.* at Pentecost, Passeover, and the Feast of Tabernacles, at which times they came to sacrifice, and celebrate these Feasts.

Nor secondly, is it meant of private Prayer, and the Worship of God; for that was alwayes unlimited. *Jonah* prayes in the Whales Belly, *Daniel* in the Lyons Den.

But Thirdly, then it must be meant of the solemn Sacrifice, and their three solemn Addresses thither.

1. At the Passeover, when they came to eat the Paschal Lamb, and keep the Feast of unleavened Bread seven days.

2. At the Feast of Pentecost, when the Two Wave-loaves were offered, and they brought the first-fruits of the Dough, and their first-fruits of the threshing flour, or *Biccurim* to be waved before the Lord upwards and downwards, *Levit.* 23. 17. *Deut.* 26. where you have the Rites and Ceremonies to be observed.

3. At

3. At the Feast of Tabernacles, and Booths, made of Boughs, *Lev.* 23.40. And Seventy Bullocks were offered unto the Lord, *Numb.* 29.

So that the sense is this, Woman believe the hour comes, when ye shall neither in this Mountain, nor yet at *Jerusalem* sacrifice, and come Thrice in the year with your Sacrifice, and *Biccurim*, to worship the Father: But the hour comes, and now is, when the true Worshippers shall worship him in those duties of Gospel-purity, which were typified by these external, and legal performances. Truth is opposed to the Types, and Mosaic Rites, and Legal Performances commanded in the Typical Law, *John* 1.14. *Full of Grace and Truth.* Ver. 17. *The Law was given by* Moses, *but Grace and Truth came by Jesus Christ:* where Truth is opposed to *Moses* Law; that is, Ceremonial Rites and Observances, Typical Sacrifices, and Abstinences, were given by *Moses:* but the accomplishment and signification of all these, came by Jesus Christ; for the Ceremonial Law was but a veiled Gospel.

2. By

2. By Spirit, is meant Gospel-duties, which require inward devotion, and real purity of affections; thus the word is used, *Gal.* 3. 3. *Having begun in the Spirit, are ye now made perfect by the flesh?* By flesh is meant legal observances, as appears by the second and fifth *verse*, and the general scope of the *Chapter:* and therefore by Spirit πνεῦμα Θ·, must be meant Gospel-duties; the *antithesis* enforceth this, having begun in Gospel-duties, are ye now made perfect by Typical Rites, *Phil.* 3. 3, 4. *We are the Circumcision, which worship God in the Spirit, and have no confidence in the flesh.* By flesh, is meant the works of the Ceremonial Law, called, δικαίωματα σαρκὸς, *Hebr.* 10. 9. fleshly Ordinances: so that the sense is, we worship God according to the commands of the Gospel. (2.) It signifies devotion of heart and affection, *Ephes.* 6. 18. προσευχόμενοι ἐν πνεύματι, praying in the heart with ardent affection: and *Ephes* 5. 19. being filled with the Spirit, is expounded by speaking in Psalms, Hymns, and spiritual Songs, making melody in the heart to the Lord. (3.) It is

is set to express the Gospel it self, 2 *Cor.* 3. 8. the Spirit giveth life; for it commands inward and spiritual Devotion, but the Typical Law, external Observances: So that the sense of this phrase is, *shall worship him in Spirit and Truth*, that is to say, shall worship him in Gospel-duties, or with inward devotion of heart and affection, the signification of these Typical Observances at *Jerusalem*.

But here give me leave, whereas our Neighbours argue from this *John* 4. 23. That God requires no external bodily service, but requires that of the Spirit onely, and that all significative Ceremonies of Devotion are unlawful now under the New Testament, it can no way be concluded from this Text; for *Eusebius, Demon. Evang. Lib. I. Cap. 6.* expounds this phrase, *in Spirit, and in Truth*, to be not by Symbols and Types; so that they both mean one and the same thing, namely, That Men should worship God not without all external Services, Ceremonies, or Rites; but without bloody Sacrifices, and the Rites and Ordinances depending thereon, which

did

did Typifie Christ to come: for that the New Testament hath external visible Services, but yet such as imply the truth of the Promises already exhibited; appears from the Sacraments, which are Rites wherein, and wherewith God is served and worshipped: yea, that the Governours of the Church may institute significative Ceremonies, not of Christ to come; that indeed, and that onely is Judaism, but of the faith and devotion which we desire to serve God with, appears from store of such ordained by the Apostles, and Governors of God's ancient People; of this nature is the veiling of Women, 1 *Cor.* 11. the kiss of Charity, *Rom.* 16. 16. which St. *Origen* upon the last to the *Romans*, shews to have been practised before the Consecration of the Eucharist, to signifie the Charity in which they came to Communicate; the many Ceremonies of Baptism to which St. *Paul* alludes, *Col.* 2. 11. *Col.* 3. 9, 10. *Rom.* 6. 4, 5. to wit, putting off old Cloaths, drenching in Water, putting on new Cloaths at their coming out, which because used in the Primitive Church, were instituted

ſtituted by the Governours thereof: alſo Impoſition of Hands in external Rites uſed in Bleſſing, in Invocations for a Bleſſing, in Confirmation, Pennance, and Ordinations: of this nature are the geſtures of Prayer, Kneeling, Proſtration, uſed by our Saviour in the Garden, lifting up your eyes to Heaven, as our Lord did when he prayed for *Lazarus*; beſides in this phraſe in Spirit and Truth, excluded all bodily Worſhip now under the New Teſtament, praying or prayſing God with our voyces ſhould be unlawful, for that is an external bodily Worſhip as well as Geſtures.

Although ſome think in this, that he ſaith, God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth, he inſtructs the *Samaritan* Women, about the object of Worſhip, for the *Samaritans* worſhipped God in the repreſentation of a dove, ſaith Mr. *Mede*: and it may be even after *Manaſſes* with his diſcontented *Jewes* had built the Temple on Mount *Gerizim*, in oppoſition to the Temple at *Jeruſalem*, yet ſome tincture of the old Idolatry muſt remain among the peo-

ple,

ple, they being the off-ſpring of thoſe Nations which the King of *Aſſyria* placed there, 2 *Kings* 17. 22. and if ſo, then in Spirit and in Truth; that is, not fancying him as a Body, but, as indeed he is, a Spirit. I ſhall conclude this, only adding a teſtimony which proves that the *Samaritans* as well as *Jews*, had other places of conſtant Worſhip, beſide their Temple on mount *Garizim*, at which they onely ſacrificed. *Epiphanius t. 2. l. 3. c.* 80. who was a Jew born, and bred in *Paleſtine*, in his Tract againſt the *Maſſatians*; the *Jews* and alſo the *Samaritanes*, ſaith he, had certain places for Prayer without the Cities, which they called *Proſeucha's*. Such a place there is in *Schechem*, which is now called *Neapolis*, without the City like our ancients *forum*; which the *Samaritans*, in all things Imitators of the *Jews*, have erected without a roof.

The ſecond objection, *Acts* 7. 48. *God dwels not in Temples made with hands, as ſaith the Prophet, Heaven is my throne, and the Earth is my footſtool, what houſe will ye build me? or what is the place of my reſt?*

I Anſwer, I need no other key to open this, then that (as ſaith the Prophet) the words of the Prophet muſt expound St. *Stephens*, or elſe they are Impertinently cited: and ſure it was not the Prophets ſentiment, to teach the people, that God did not eſpecially manifeſt himſelf in the Temple, and thoſe places which were called by his name; for this were to cauſe the people to neglect, and diſreſpect the place, which he had choſen for his habitation; and this were to contradict other Scriptures, and God's own Word, 2 *Cron.* 7. 16. *Deut.* 12. 5. *Unto the place which the Lord your God ſhall chuſe to put his name there, even unto his habitation ſhall ye ſeek, and thither thou ſhalt come*, Exod. 25. 8. *Let them make me a ſanctuary, ſaith God, that I may dwell among ſt them.* Our Saviour affirms God to dwell in the Temple, *Matth.* 23. 21. *Whoſo ſwears by the Temple, ſwears by it and him that dwels therein.* But the objector may as well argue, that *Salomon* contradicts himſelf in his Prayer, for he 1 *Kings* 8. 27. ſaith, *Behold the heaven of heavens cannot contain thee,*

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how much less this house that I have built: and yet he saith, 1 *Kings* 8. 13. *I have surely built thee an house to dwell in, a setled place to abide in for ever*; So then the Holy Scripture saith, *God dwels, and God dwels tno*; to solve this antilogy, all agree, God is not in Temples circumscriptively, he is not circumscribed and locked up in them; but yet he is in a more extraordinary manner, more especially present there, then elsewhere; according to his promise, *In all places where I record my name, I will come unto thee, and I will bless thee,* Exod. 20. 24. So that the sense of this verse is, howbeit the most high God is not circumscribed, and confined in any Temple.

Secondly, St. *Stephen* (it may be) had this reference, That God was not confined to that Temple, which they thought God was bound to preserve, but seing that they had not kept the Law, *v.* 53. were obdurate, had slain the Prophets; *v.* 52. *God might destroy this Temple,* to which he had made this promise, for so he then also threatned, 2 *Cron.* 7. 19. *But if ye turn away, and forsake*

forsake my Statutes; this house which I have sanctified for my name, shall be a proverb, and a by-word, &c. *v.* 20. at the dedication of it by *Salomon.*

Third Objection, *Acts* 17. 24. *St.* Paul *tells the Heathens at* Athens, *God dwels not in Temples made with hands.*

I Answer, These *Athenians* had many god's, one whereof was their Tutelar god, whose name they concealed, least their enemies knowing his name, by charms should call him forth, and so take their City, which was committed to his protection: for they had an Altar, but not his name inscribed on it, as on others, for this reason now given; and so St. *Paul, v.* 23. tells us; and as the *Tyreans*, and *Lacedemonians*, and other Nations fettered and charmed their Tutelar gods, that they might not depart from them; so it is probable these *Athenians* did so too: wherefore St. *Paul* tells them, *That the true God is omnipresent, and cannot be confined in Temples made with hands*; as there Idols were.

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The fourth Objection, *'Tis objected, that the assignment of an house, or place for the service of God, is onely proper to* Moses *Rites, which now are abolished.*

I Answer 1. That the assertion of the objector is false, for there is no Command in the Ceremonial Law for the assignment of a Temple for God's service; for after *Moses* Laws were given, as long as the Nation was ambulatory, so were the places and Instruments of Religion. *David* first intended to build God a Temple, wherein the Ark should be confined; and prepared, 1 *Cron.* 29. 4. *Three thousand talents of gold, and seven thousand talents of silver to overlay the walls with*; and prescribed a platform to *Salomon*, 1 *Cron.* 28. 11. but *David* had no guide in this, but right reason, and the Religion of all the World, 2 *Sam.* 7. 1. Therefore the assignment of an house for God's service was no part of *Moses* Law.

2dly, God had special memorials, and determinations of his presence before *Moses* Law, at *Beersheba*, and *Bethel*, and other places, as was shewed before.

3dly,

3dly, Synagogues and Oratories were given by men, for the offices of divine worship, and these God accepted; there he heard them pray, and blessed them; and these being separated, and given, grew sacred for ever; and could never be alienated, as we shewed before: *Psalm* 74. 8. *Psalm* 83. 11. and yet there was no Command for them in *Moses* Law; they had no guide in this, but the light of Nature, and right Reason.

CHAP. IV.

Sect. 1. *The second Proposition treated on,* viz. *That the places which we set a part for the offices of Religion, ought to be separated by Prayers and solemn Rites, and circumstances; which is proved by the first Argument taken from* Salomon, *and the Patriarchs practise by the light of Nature.*

Sect. 2. *The second Argument from the Practise, and Example of Christ; and an objection answered, shewing that the dedication of an house for God's service, was not Commanded in* Moses *Law, nor was proper to* Moses *Rites.*

Sect. 3. *The third Argument from this* Medium, *because it is a dictate of natural Reason, or a Tradition descended from our first Parents.*

Sect. 4. *The fourth Argument taken from the custom of the Catholick Church,* 1 Cor. 11. 16. *which is enough to silence the contentious.*

Sect.

Sect. 1. THE second enunciation comes now to be treated on, *viz.* The places which we set a part for the offices of Religion ought to be separated by Prayer, and solemn Rites, and circumstances.

The first Argument, That which the Patriarchs and *Salomon* did by the light of Nature, without any positive Command from Almighty God, and was well pleasing to God, ought still to be practised: but the Patriarchs, and *Salomon* did set a part places for Religion by Prayer, and Religious Rites, without any Command from God, and this was well pleasing to God; therefore it ought still to be practised.

The assumption is clear, that the Patriarchs, and *Salomon* did set a part places for Religion by Prayer, and solemn Rites, without any express direction from God, onely by the light of Nature: *Gen.* 28. 18. *Jacob* without any Command from God, onely by the light of Nature, which teacheth, that it is fit the house which is dedicated to God, should be solemnly sur-

rendred into his possession; dedicated a place for Religious solemnities by a Religious Rite; he poured Oyle upon the Stone: So *Salomon* without any particular direction from God, that we read of, onely by right Reason, Consecrated the Temple with Religious Rites and Prayer.

If it be Objected, *That* 1 *Cron.* 28. 12, 13. David *gave* Salomon *the pattern of all that he had by the Spirit*; and ver. 19. *all this the Lord made me to understand in writing by his hand upon me, even all the works of this pattern.*

I Respond, 1. This refers neither to *Davids* purpose, of building God a fixed house, which *David* did upon prudential and pious considerations, not upon any prophetick inspiration, as was before proved.

Nor, 2. To *Salomon's* consecrating the Temple, for *David* gives *Salomon* no directions at all for this.

Nor, 3. To *David's* appointing the Levites from 20 years old, for 'tis expresly said, *David* did this upon prudential motives, 1 *Cron.* 23. 25.

But,

But, 4. It refers onely to the pattern of the Temple, as verse 19. sheweth.

5. The 12. verse may be read thus, *And the pattern of all that was with him in his spirit, or his heart, or mind:* וחבנת כל אשר היה כבוח עם

The *major* is evident. That which the Patriarchs, and *Salomon* did by the light of Nature, and was accepted, ought still to be practised; for right Reason, or the light of Nature, is immutable and perpetual; it obligeth all equally: the light of Nature and right Reason, is a rule for our Obedience; the Ten Commandments, and Levitical Law, obligeth us no otherwise, then as they are agreeable to the Law of Nature; they oblige us not purely, because *Moses* commanded them; for no Law at all delivered by *Moses* doth formally, directly, and by it self oblige the Conscience, as it is a Law delivered by *Moses*; for his Laws were positive, given to the Jews; as the preface shews, *Hear O Israel, Deut.* 6. 4. Besides the Heathens have no other Law, but the Law of Nature,

and yet do the things which are contained in the Law, *Rom.* 2. 15.

Sect. 2. The second Argument, If our Saviour Christ approved by his presence, the dedication of the Altar by *Judas Maccabaeus* by Religious Rites, and Solemnities; then places ought now to be dedicated by Religious Rites, for God's publick worship; but our Saviour Christ approved by his presence the dedication of the Altar by *Judas Maccabaeus*, by Religious Solemnities, for God's publick service; as appears from *John* 10. 22. It was at *Jerusalem* at the Feast of dedication, and it was winter; if our Saviour Christ approved by his presence this anniversary Feast celebrated, to commemorate the dedication of the Altar; then he must also approve the Altars dedication by Prayer and Solemnities, 1 *Mac.* 4. 59. Certainly if the dedication or commemorative Feast had been evil or sinfull, our Saviour Christ would have opened his mouth against it; he would not have approved it by his presence as here he did; nor would the Spirit of

of God have transmitted this story to us: For what use can it afford, but this? that places ought to be dedicated to God's service; and that anniversary Feasts celebrated with sobriety and devotion, in commemoration thereof, are not in themselves unlawful. Certainly the whole book relates onely the life and practises of Christ, and was wrote for our instruction; and therefore this verse which relates the practise of Christ in this particular, instructs us in this point, or else its laid as a stone of stumbling before us.

The consequence is also clear, for the dedication of the Altar, and the anniversary Festival in commemoration thereof, were not commanded by any positive Law of God, or Law of *Moses*; onely instituted by *Judas Maccabæus*, by the dictates of right Reason, and the light and Law of Nature, the common Reason of mankind.

Object, *But may some say, the dedication of a house for God's service by Prayer, and Religious Rites, and circumstances was proper to* Moses *Rites, which are abolished by Christ under the Gospel.*

I Answer, 1. There's no command in the Ceremonial Law for the assignment of an house for God's service, by Prayer, and Religious Solemnities: so that it is no part of *Moses* Law, but a dictate of universal Reason, approved by God.

2. The memorials of God's presence were thus separated in the state of Nature, before the Law, *Gen.* 28. 18. and surely when our Lord pulled down the Law of *Moses*, we all returned to the permissions of the Law of Nature; and therefore as it was then, so it ought to be now.

Sect. 3. The third Argument, If the separation of places by Prayer, and Religious solemnities, be a dictate of natural Reason, or a Tradition descended from our first Parents; then nothing can disanul its obligation, but an express divine Commandment to the contrary; but the separation of places for Religion by Prayer, and religious Rites, is a dictate of natural Reason. Therefore nothing can disanul its obligation, but an express divine command to the contrary.

The

The Assumption is proved, thus, That which all the Nations and Religions in the World have consented unto, and practised in all ages, must needs be a dictate of natural Reason, and prudence; or a Tradition descended from our first Parents, for it is not to be conceived, how otherwise they should be of one mind, living in different Regions, times, and places; he that denyes this, will deny any thing.

But that all Nations, and Religions have consented unto, and practised in all ages the separation of places by Prayer, and Religious Rites, or circumstances, is clear from all Histories: the Jews consecrated houses without any express command that we read of: the Heathens Consecrated Temples, as well as Priests; the Mahumetans have both: and the Christian Church hath had in all Ages.

Sect. 4. The fourth Argument, If it hath been, and is the custom of the Churches of God, to set a part places by Prayer, and religious Rites; then it ought to be practised by us: but it hath been, and is the custom of the Catholick Church. That it was the custom of the Catholick Church might be abundantly proved. Read *Socrates lib.* 2. *cap.* 8. *Zozomen lib.* 3. *cap.* 5. wherein we are told, that *Constantine* built a magnificent Temple at *Jerusalem* upon Mount *Calvary*, where Christ's Sepulchre was; and another on Mount *Olivet*, from whence Christ ascended into Heaven; another in *Bethlehem*, the place of our Lord's Nativity; also that he began another in *Antiochia*, which was finished by *Constantius* five years after. Also that *Anno* 344. the first Council of *Antiochia* was assembled under the pretence of dedicating this Temple by Prayer, and solemn Rites; and that ninety Bishops met, but being all of the *Arian* faction, therefore

Julius

Julius and *Maximus* neither came nor sent their Proxies.

The Consequence is clear, for the custom of the Churches of God is sufficient to silence any contentious person about any circumstantials in religion, 1 *Cor.* 11. 16. *If any man seem to be contentious, we have no such custom, nor the Churches of God*; there were contentions in the Church of *Corinth*, about the circumstances of Religion; whether men were to pray vected, and women unvected; the Apostle opposeth the Churches custom as a final determination, and that which was to be followed in the modes, and circumstances of Religion. *Turpis pars toti non congrua*; It is an ill favoured part that is unlike the whole; well then if any man seem to be contentious, we have such a custom, and the Churches of God have it, and have had it in all precedent ages, and this ought to silence any contentious wrangler. To conclude this Chapter,

Since

Since all Nations and Religions in the World, have ſeparated places by ſolemn Rites, and circumſtances of Religion; it muſt be a very ſtrong argument that ſhall convince me or any rational man, that they were deceived.

CHAP.

CHAP. V.

Sect. 1. *The third Proposition which being copulative, is therefore resolved into two simple ones,* viz.

1. *That the places which are dedicated unto God by Prayer and Religious circumstances, God owns them for his; proved by the first Argument, founded upon* 2 Cron. 7. 16.

Sect. 2. *The second Argument is founded upon the separation and God's acceptation of Synagogues and Oratories,* Psalm 74. 8.

Sect. 3. *Objections answered.*

The 1. *Objection, This was a part of* Moses *Law and therefore doth not now concern us.*

The 2. *Objection, all is Gods, therefore no house is God's more then another.*

Sect. 4. *The second simple enunciation, that places so dedicated are holy places; proved, first from the proper and Grammatical sense of the word Holy.*

Sect. 5. *Secondly proved by a second Argument taken from this, that God is there especially present.*

Sect. 6. *Thirdly proved by a third Argument taken from* 1 Cor. 3. 17. *which is Expounded and Interpreted.*

Sect. 1. THE third Enunciation comes now to be treated upon, *viz.* That places so dedicated unto God, God owns them for his, and they are holy places: which is a copulative Enunciation, and therefore consists of two simple ones, *viz.*

First, That places dedicated unto God by Prayer and religious Circumstances, God owns them for his.

Three common titles there are that God hath to all things in the World: First, The unquestionable right of Creation. Secondly, Of possession; God is proprietor of man, and all that he hath, *Psalm* 104. 29. Thirdly, Of preservation, *Psalm* 36. 6. *Thou O God preservest man and beast*; but besides these. Fourthly, There's another way whereby things are his, and that is by use and separation; when things

things are separated to him, and he specially imploys them, and makes them his instruments; thus Bread, Wine, and Water, the external matter of our Sacraments, when consecrated by Prayer, and religious Rites, have their use changed, and they become instruments of grace; seals, exhibiting, confirming, and representing; and therefore are called the body and blood of our Lord, *Matth.* 26. 26. and the Table is called the Lord's Table, and the Sacrament is called the Lord's Supper, 1 *Cor.* 11. 20. The Church set a part the first day of the week for divine worship, and God owns it for his, and it is called by his own name, *Revel.* 1. 10. as most understand that Text; and so also houses or places set a part for God's worship, God owns them for his, and calls them by his name.

Arg. I. The first Argument is this, If after the dedication of the Temple, God heard the Prayer of the Consecration, accepted it for his, and called it by his name: then houses or places set a part for God's worship, God

God owns them for his, and calls them by his name: but after the dedication of the Temple, God heard the Prayer of the Consecration, accepted it for his, and called it by his name, 2 *Cron.* 7. 16. *Now have I chosen and sanctified this house, that my name may be there for ever*; God's name is not a distinct thing from himself; not an Idea, nor can it be put into a place in literal signification; but by name is meant the special presence, the gifts and blessings of God: by name is often understood the properties of God, *Exod.* 34. 6, 7. *The name of the Lord is merciful, gracious, long-suffering*, &c. the aid and assistance of God, is called the name of God, 1 *Sam.* 17. 45. *Psalm* 20. 7. *We will remember the name of our God*; that is, his grace, strength, aid, and blessing; so that the sense is (*That my name may be there*) that is, that my special presence, blessing, grace, and aid shall be there. The name of God is also used to signifie God's gracious acceptance, *Psal.* 63. 4. *I will lift up my hands in thy name*; *Psal.* 20. 1. *The name of the God of* Jacob *defend thee.*

The

The consequence is also evident; for *Salomon* had no divine Command for the separation of an house for God's service, by Prayer and solemn Rites; he had no other guide, that we find, but right Reason, and the Religion of all the World; which we have also, as we are men indued with reason.

Sect. 2. The Synagogues and Oratories amongst the Jews, which were separated by men for the offices of Religion, without any express Commands from God, were after separation accepted by God for his, and called by his name. Therefore houses set a part for God's worship, God owns them for his: The Antecedent is clear; that the Synagogues and Oratories were accepted by God for his, and called by his name; for *David* inspired by God's spirit, calls them the Synagogues of God, and the houses of God, *Psalm* 83. 11. *Psalm* 74. 8. these Synagogues were not Commanded in *Moses* Law, yet when separated for God's worship, God accepted them for his, and it was not lawful to alienate them

them to any lay-employment. *Make their nobles like Oreb and Zeeb, yea make all their Princes like Zeba and Zalmana, who said, let us take unto us the houses of God for our possession*; we see 2 *Sam.* 24 24. *David* bought the threshing flower of *Araunah*, that it might never return to common use any more: which argues clearly, that those places wherein an Altar was once built for Religion, could not lawfully be alienated to any common or private use; for otherwise it had been no trouble or inconvenience to *Araunah* to have used his floor for threshing and for Sacrifice; but you see *Araunah* offers immediately to give the property of it; and *David* he would buy it, because now it must never return to any common use, but be alienated from them, be appropriated to God; when it had been the instrument of publick offices of Religion: but some will object.

Sect. 3. 'Tis Objected, *That this was a part of* Moses *Law, and therefore doth not now concern us.*

I Answer, There was no Command in all *Moses* Law, or in the Ceremonial Law, that all places, which had once entertained the publick worship of God, should grow Sacred, and never return to any Lay-imployment: nor had *David* any Command to buy it, nor *Araunah* to give it; they had no guide in this, but Reason, and the Religion of all the World, and we have the same. To conclude this particular, 1 *Tim.* 3. 16. *If all Scripture be given by inspiration of God, and is profitable for doctrine*, then these Scriptures also; if what whatsoever was written a foretime, was wrote for our Learning, then these Texts also: and nothing else can we learn from them, but this, which is drawn by just and direct consequence; namely, Places ought to be dedicated unto God's service, and the publick Solemnities of Religion; and being so dedicated, are accepted by God for his, and it is never lawful to alenate them to Common uses; if we do not learn this from them, we can learn nothing; and if so, they are futilous, unnecessary stories which it is blasphemy to Imagine.

The

The ſecond Objection, *All is God's therefore no houſe is Gods more then another.*

I. Reſp. That indeed the whole earth is the Lords, and the fulneſs thereof; but yet he lays a peculiar claim to the Land of *Canaan*, 2 *Cron.* 7. 20. *Iſrael* was his people, but particularly the Tribe of *Levi* is called his inheritance, *Deut.* 9. 26. his name is great in *Iſrael*, *Pſalm* 76. 1. but yet it is ſaid to dwell in his houſe; go to my Pallace in *Shiloh*, where my name hath dwelt, *Jer.* 7. 12. every day is Gods, he created them; yet one day weekly eſpecially is called the Lord's day, *Revel.* 2. 10. and one day annually is called his day, *John* 8. 56.

Sect. 4. The ſecond ſimple enunciation is, That places ſo dedicated are holy places; they are properly and Grammatically holy, but men are figuratively, and Rhetorically ſaid to be holy; which I prove.

The word Holy (*Kodeſh*) in Hebrew comes from a Root *Kadaſh* (קדש) which ſignifies to ſeparate from a common to aſacred uſe.

My

My Argument therefore is this, That which is ſeparate from a common to a ſacred uſe, that is holy in a proper and Grammatical ſenſe; for this is the ſignification of the word in Hebrew from whence it was borrowed: but Churches and places ſeparated by Prayer, and religious Rites, to Gods publick worſhip, are ſeparated from a common to a ſacred uſe: *Ergo*, They are holy in a proper and Grammatical ſenſe.

But may ſome object, *Holineſs in the New Teſtament often ſignifies the inherent graces of Gods ſpirit, when it is attributed to men.*

I Anſwer, 'Tis true, but then you muſt conſider, 'tis a Figurative, Metaphorical, and Improper Speech, and in that ſenſe, I grant places are not holy: For places are holy in a proper and Grammatical ſenſe; godly-men are holy in a Metaphorical, Rhetorical, or borrowed ſenſe; the word ἅγιος, in the New Teſtament is properly (according to its Etimology; *ab α privativa particula & γῆ Terra*) rendred not earthly, or heavenly; but in its borrowed

borrowed sense, it signifies holy, and is set by the Septuagint to express the Hebrew קדוש. Now it is obvious, that the writers of the New Testament have a great correspondence with the Translators of the Old; for that Translation was then famously known, and out of it are cited almost all the Texts which they use out of the Old Testament.

In this same proper and Grammatical sense, the Tribe of *Levi* is denominated holy, *Deut.* 33. 8. all the Vessels of the Temple, the Lords-day, or any day set a part is called a holy-day, *Coll.* 2. 16. or in respect of an holy-day, *Psal.* 42. 4. 1 *Cor.* 5. 8. let us keep holy-day, so the Margin of the Bible.

Sect. 5. The second Argument, If God's special presence in a place, denominates it holy; then separated places are holy: but God's special presence in a place denominates it holy, *Exod.* 3. 5. *Draw not nigh hither; put off thy shoes from off thy feet, for the place where thou standest is holy ground*;

Josh.

Josh. 5. 15. *And the Captain of the Lord of hosts said unto Joshuah, loose thy shoe from off thy feet, for the place whereon thou standest is holy*: The place was to be reverenced, because of God's presence by his Angel, and was denominated holy, so *Acts* 7. 33. so also Mount *Tabor*, 2 *Pet.* 1. 18. is called a holy Mount, because Christ was there transfigured, and conversed with *Moses*, and *Elias*; and so Churches are holy places in respect of God's special presence: for if places be denominated holy, because of God's name and special presence in them; then in whatsoever place God is especially present, 'tis an holy place, *quatenus & de omni reciprocantur.*

Sect. 6. The third Argument is from 1 *Cor.* 3. 17. for a Temple of God is holy; the whole verse in the Original runs thus, εἴτοι τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός, ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν ὅιτινές ἐστε ὑμεῖς. If any man pollute a Temple of God, *him shall God destroy, for a Temple of God is holy, in like manner you are*; but in our Transla-

Translation, 'tis said, *which Temple you are*; but 'tis impossible that ὅτινες should concord with ναὸς, and therefore I render it *quales vos estis*; for by their inserting of the word Temple, the true sense of the Text is altered. My Argument then is this, If a Temple of God be holy, then every separated place is holy; but every House or Temple of God is holy; for that very position is the foundation of the Apostles arguing, and evidently supposed as uncontroleable;

A Temple of God is holy.

CHAP.

CHAP. VI.

Sect. 1. *The fourth Enunciation treated upon*, viz. *That all Christian Temples or Churches so dedicated, are to be reverenced and honoured by us; proved, first by Scriptures; secondly by reasons: firstly, by Scriptures, the first whereof is*, Levit. 19. 30.

Sect. 2. *The second Text which proves it is*, 2 Mark 17. *which is fully urged.*

Sect. 3. *Objections against our arguing, from* 2 Mark 11. *are answered.*

Sect. 4. *The third Text is* Matth. 23. 17. *the fourth is*, 1 Cor. 3. 17. *the fifth is*, Gen. 28. 17. *the sixth is* 1 Cor. 11 22.

Sect. 5. *Secondly by reasons proving that Christian Churches should be reverenced above all private houses; and they are two: 1. God is most especially present in them by his Angels. 2. We must reverence them for their honorable relation.*

Sect. 6. *A query Answered, how must they be reverenced and honoured by us?*

Sect. 1. ALL Christian Temples or Churches are to be reverenced and honored by us; which I shall prove by Scripture, and by reason.

1. By Scriptures, *Levit.* 19. 30. *Ye shall keep my Sabbaths and reverence my Sanctuary*; where we see the Sabbath, and the Sanctuary the time, and place of God's worship are joyned together in the same Command; *and what God hath joyned together, let no man put asunder:* Ye shall keep my Sabbaths; this precept obligeth us not, in the letter, for the Jewish seventh day is abrogated, as appears from 2. *Col.* 16. but the moral equity or fundamental reason still obligeth us, which is, that we should set a part part of our time for God's service, and to keep it holy: so in like manner ye shall reverence my sanctuary; not the letter, but the moral equity, or fundamental reason still obligeth us; which is, ye shall reverence the place of my worship: though the Sabbath

bath and Sanctuary were but Types, yet the moral equity or fundamental Reason still remains, and obligeth.

For first, The moral or natural equity of the Ceremonial Law is still in force, 1 *Cor.* 9. 10. for our sakes no doubt it is wrote, *That they which plough*, &c.

Secondly, Seeing that the Ceremonial Law, whereof this verse is a part, doth not concern us in the letter, 2 *Col.* 17. therefore it doth oblige us in the moral or natural equity of it; or otherwise this whole book of *Leviticus* would be of no use to us; when 'tis read in the Church, *All scripture is profitable for doctrine*, 2 *Tim.* 3. 16. and so is this; and this doctrine alone ariseth by Consequence from this Text onely, ye shall keep the time set a part for my worship, and reverence the places set a part for my worship.

Thirdly, If we be obliged to keep our Christian Sabbath by vertue of the fourth Commandment, which is the same with this, *ye shall keep my Sabbaths*; then we are obliged to reverence God's house, and the places set a part to his

service; for God Almighty in the same Chapter, in the same Verse, hath Commanded both a like; ye shall keep my Sabbaths, and reverence my Sanctuary.

But may some Object, *'Tis Idolatry to reverence, or honour Houses, or Places.*

I Answer, This is to charge God with sin; for shall we think God would command his People to Commit Idolatry, which he had so severely Prohibited in the second Commandment, and so often punished them for; Surely then Reverencing his Sanctuary was no Idolatry.

Sect 2. The second Text to prove it, is from St. *Mark* 11. 17. *Is it not Writen my House shall be called of all Nations the House of Prayer, but ye have made it a Den of Theeves*

The Temple consisted of these three *Atria* or Courts in its circuit.

First, God's Court, which contained the *Sanctum Sanctorum,* the Holy of Holies, wherein was the Golden Censor, and the Ark in it, the Table o the Testament, *Aarons* Rod, and Pot

witht

with *Manna Heb.* 9. 4. In the *Sanctum* was the Incence, Alter, and the Candlesticks, this was God's Court.

Secondly, the Priest's Court, wherein was the Brazen Altar, for Sacrifice, and the Lavers.

Thirdly, the Peoples Court, which was separated from the Priest's Court by a Wall of a Cubit high, this was divided into three, by two walls of a Yard high.

1. Within stood the Jews and Proselites of justice, they that were Circumcised, and untertook the whole Law.

2. The Women stood next them, and the Proselitesses.

3. Beyond them (a little partition of a Wall about a Cubit high dividing them) was the outmost Court, wherein stood the Gentiles, which were received as Proselites of the Gate, or such who had renounced Idolatry, and undertaken the seven Precepts of *Noah*, and this Court it was out of which our Savioun drove the Buyers and Sellers, because the Jews did not worship in it, they therefore conceived it might be put

to Lay-Imployment; and therefore the Israelites being by Law to come up to *Jerusalem* thrice every year, how far soever, they dwelt for to Sacrifice and Offer the half Shekel, for the use of the Sanctuary, or *Exod.* 30. 13. Temple. Now for the ease of the People certain Mony Merchans, set up their Tables in the outmost Court of the Gentiles, that so they might Traffick with all that had need of them by way of retayl, and Exchange; as others in like manner, brought Oxen, Sheep, and Doves, to sell to them who had not brought their Sacrifices with them. All these Traders and Traffiquers in this outmost Court of the Gentiles, Christ drove out with a scourge of Cords, and would not suffer any to bring any utensile through it, telling them, that it was a place of Prayer for the Gentiles, it had been hallowed to Ecclesiastick Ministries and set a part for the use of Holy things: and therefore these Lay-Imployments did violence and dishonour to this Court of the Gentiles, consecrated to be an House of Prayer for them: of this he convinceth them out of the Prophet *Isa.* 56. 7. *My House*

House shall be called an of House Prayer, but ye have made it a Den of Theeves i. e. of cheats and dissemblers, in the 2. *John* 16. 'Tis not, *Make not my Fathers House, a House of Marchandise.*; My Argument then is this.

If our Saviour Christ severe'y reproved and drove out of the Gentiles House of Prayer, all Buyers, Sellers, and Mony Merchants, would not suffer any utensile to be carried through it, told them it was only an House of Prayer: then places set apart for the Publique worship of God are to be reverenced, and honoured by us above all other Houses whatsoever; but our Saviour Christ severely reproved, and whipped out all Buyers and Sellers, out of the Gentiles House of Prayer.

In this instance you have the greatest measure of severity that ever was forced from him in any other of his actions in all the story of his life. If you will learn meekness (saith he) *learn it of me, Mat.* 11. 28. when he was accused before *Pilate, he was as a Sheep before the Shearers, and a Lamb dumb that opens not his mouth, Acts* 8. 32. yet when he

fees the place appointed for publique Prayer, converted to a petty ſtaple of Merchandiſe; this was ſo high a ſin, that it did beget an anger in him, who was meekneſs it ſelf; and though he ſpared the Adultreſs, went into *Zacheus*'s Houſe, ſuffered the betrayer of him to dip in the Diſh with him, *Mat.* 26. 32. though he bore with great ſinners in other kinds; yet he is moved when he ſees a place Dedicated for publick Prayer, prophaned by Lay-Imployments; he expreſſeth greater indignation againſt this, then in all his life beſides; he is carried high with an extaſy of zeal, and according to the cuſtom of the Zelots of that Nation, took upon him the office of a private infliction of puniſhment in the cauſe of God. Theſe Circumſtances ſhew the hainouſneſs of the ſin.

Sect. 3. But it will be objected, Firſt, *That this was the Jewiſh Temple, and therefore concerns not us.*

1 Reſp. This was no part of the Temple, where *Moſes* rites, Sacrifice, and the Ceremonial types were performed, for this was the outmoſt Court of

of the Temple, in which it was not lawful at all to Sacrifice; nor doth our Saviour mention any thing of Sacrifice, or *Moses* rites, but only of Prayer; which concerns us now, as much as them then. By this it is clear, he speak's not of the Jewish Courts, or the Priest's Courts, but of this *Court* of the Gentiles, where they had their publick and Solemn Prayers; which is also further evident from the Original, *Mark* 11. 17. κληθήσεται πᾶσι τοῖς ἔθνεσιν οἶκος προσευχῆς, which may be rendred thus; shall be called an House of Prayer to all the Gentiles; or this outmost *Court* of the Gentiles, shall be called an House of Prayer to all Gentiles. This Text is cited by our Saviour from *Isa.* 56. 7. where it is as clear as the Sun at noon day, that there he speaks of the Gentiles, *Even them will I bring to my Holy Mountain, and make them joyful in my House of Prayer*; so that it is evident, it was the Gentiles *Court* which he affirmed to be holy, and the place of Prayer, in which *Moses* rites and types were not admitted.

Secondly, Observe the Tense κληθήσεται, shall be called, 'tis not in the present tense, but future tense; these words are not therefore spoken of the Jewish Temple, and Courts of it, where *Moses* rites were admitted, for then he would not have said (shall be) in the future tense; nor secondly, he would not have added to all Nations, for the Courts where Sacrifice and *Moses* rites were solemnized was only proper to the Jewes. *My House shall be called an House of Prayer* to the Gentiles; the Gentiles shall have Houses of prayer. Thus you see it is a lesson Evangelical, and concerns us who are Gentiles; thirdly, what reason can be given, that our Saviour Christ, above all businesses, took speecial care of the Gentiles House of Prayer; for there they did not Sacrifice, unless to teach us this Evangelical lecture, *viz*, the sacredness of publick places of Prayer; and that 'tis a dreadful sin to prophane them by any Lay-Imployment. When our Saviour begun his preaching, he begun this reformation, *John* 2. 13. casting out the Merchants, who had set up their Tables in the House of Prayer; this

this was Immeadiately after he did the first Miracle of *Cana* in *Galilee*, and at the time of the first Passeover, at which he shewed himself.

And so again, when he was to end both his life and Preaching, he ends as he begun, *Mark* 11.17. casts out all that sold, and bought in the outward Court, overthrew the Tables of the Mony Merchants, and the stalls of them that sold Doves, and Oxen, and sheep; why did our Saviour begin and end thus? but to teach us the sacredness and separation of publick places of Prayer, and religion; certainly if it teach us not this Doctrine, it teacheth us nothing at all; and it may as well be out of our Bible, as kept in, which is horrid Impiety to Imagine; if we can make no use of it, why should all the Evangelists record it? surely they had matter enough to write without troubling themselves, and us with Impertinent stories; or what need our Saviour trouble himself about a Jewish perishing rite? (as they call it) for by his death *Moses* rites were quite abolished. Why should he as the Lord of the Sabbath, dispence with the rigor

of

of the Jewish rest on the Sabbath day? but because it was Ceremonial; for by his coming it was perishing, and by his death it was fulfilled, and abolished, *Coll.* 2. 16. 17. and yet should be so severe against the prophaners of the Gentiles house of prayer? surely upon no other ground, then to teach us to reverence the places set a part for his service. Certainly if this History which is recorded by all the Evangelists do not instruct us in this point, then it concerns us not; and if it concerns us not, then who shall convince me that the next verse, or any action of Christ, or any part of the Book concerns us; which only relates the actions and practices of Christ. Indeed if the Text or passage cited, were mistical, allegorical, or prophetical; some doubt might be, how it concern us now; but when 'tis moral, natural, proper, and historical; there can be no doubt, unless we doubt of all. Fourthly, the Reverence of places given to God, was no part of *Moses* rites, for the Synagogues when once given to God were accepted by him, and therefore called by his name, *Psal.* 78. the

Synagogues

Synagogues of God, and they could not be aliened to Lay-imployments, *Psal.* 83. 11. as was shewed above.

Sect. 4. The third Text is *Mat.* 23. 17. *Ye fools and blind the Temple is better then Gold*; if we have a Golden Vessel, or Silver one, we give it a privative reverence, we keep it cleanlier, and neater then all the rest of our Vessels; *Ye fools and blind*, a Temple is better then Gold, or Silver Vessels; and yet care ye not, how undecently you use them; verily a beggerly Church bespeaks a bankrupt religion.

The fourth Text is 1 *Cor.* 3. 17. *If any man pollute a Temple of God, him shall God destroy; for a Temple of God is Holy, such you are.* The sense is this, as a Temple is Holy by an outward holiness, so are you: but if any false Teacher shall bring in any unclean Heretical doctrine, & so pollute you; him shall God destroy.

All the members of the visible Church are in an external relation denominated Holy; all the nation of the Jews are called the people of God, even in cases of grievous trangression, *Exod.* 32. 11. *Why doth thy wrath wax hot against*

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thy people, Psal. 16. 39. *they went awhoring with their own inventions, therefore was the wrath of the Lord kindled against his people.* Many of the *Corinthians* were vicious, 2 *Cor.* 12. 21. guilty of uncleanesses, fornication lascivionsness; yet doth he stile them Saints by calling, 1 *Cor.* 1. 2. now the Apostle argues the distruction of Hereticks who shall pollute them; because if any man pollute a Temple, him shall God destroy, he propounds this position as confessedly true.

Temples are not to be polluted or irreverenced, for if any man presume to do it, God will curse him; and how true this is, many examples prove.

The fifth Text *Gen.* 28. 17. *How venerable is this place? this is no other but the House of God* מה נורא how dreadful the house of God is a venerable place, therefore reverence is due to it.

The sixth Text is *Psal.* 87. 2. *God loves the gates of* Sion, *more then all the dwelling of* Jacob.

The seventh Text is 1 *Cor.* 11. 22. *What have ye not Houses to eat and drink in, or dispise ye the Church*

Church of God? or irreverence the παραφυσιν.

These are the Scripture proofs.

Sect. 5, Secondly, I come to the Reasons, why they should be honored and reverenced by us above all private, or common houses whatsoever.

1. *Reason*, Because God is most especially present in them by his Angels, 1 *Cor.* 11. 10. for this cause ought the Woman to have a covering on her head, because of the Angels: see the Margin of the Bible.

The Angels are present in the places of God's publick worship, and therefore the Women ought decently to cover their heads, and be carefull to do no undecent thing in their publick assembles, because they are in the presence of such pure Spirits, and noble creatures. The question was why Women were to be uncovered, and men covered in the Church; to which the Apostle answers, Women ought to observe this piece of decency in being covered, because of the Angels presence; that the Angels are present in places Dedicated to God's publick

publick worship, is clear also from *Eccles.* 5. 1. *Keep thy foot when thou goest into the Synagogue*; *verse* 6. *suffer not thy mouth*, &c. *neither say thou before the Angel, that it was an error.* A greeable to this is that of the *Psalmist*, in the *Septuagints* translation, *Psalm.* 138. 1. ἐναντίον ἀγγέλων ψαλῶ σοι. In the presence of the Angels, I will sing unto thee; and that this belongs to a consecrated place, appears from the 2 *verse*, *I will worship towards thy Holy Temple*, *i. e.* the *Sanctum Sanctorum*, he standing in the peoples Court, as they usually did *Psal.* 68. 17. *The Chariots of God are tweenty Thousand, even Thousands of Angels, and the Lord is amongst them as in Sinah, in the Holy place*; God in the midst of the Angels, and the Angels in the midst of the Holy place, so the o[illegible] *Isa.* 2. *I saw the Lord sitting upon his Throne, and his train filled the Temple, about it stood the Seraphims*; that was God's train, and therefore *David* knew that his address to God, in the House of God, was in the presence of the Angels *Psal.* 138. 1. *In the presence of the Angels, I will sing unto thee*, so 'tis in the *Septuagint*:

agint: and what shall we think that the Synagogues, and Oratories under the law had the presence of Angels, but the memorials of the Gospel are destitute? is the nature of man made worse since Christ's incarnation? and the Angels exempt from their ministry? no, no, for the Angels are Ministring spirits still to us; sent out to Minister for our good, *Heb.* 1. 13.

First, The Angels are in Churches and Oratories, and therefore Minister unto us several ways; they carry our Prayers to the Throne of glory. We may bring the Testimony of the Fathers herein, *Tertul. Angelo orationis adhuc adstante*; the Angel of Prayer standing by, according to *Revel.* 5. 8. St. *Chrysostom* chides the disorderlines of some laughing, and prateing in the Church; saith, knowest thou not, that the Angels are there, thou singest with them, and standest thou laughging; so in our Common-prayer Book, with Angels and Archangels we laud and magnify thy name.

Secondly, they are there in the right of God, and are the exhibitions of the Divine

Divine presence. In the Scripture generally when God is said to be peculiarly present in a place, 'tis said so, because he sends his Angels thither; thus *Jacob* upon the vision of the Angels at *Luz*, awakes, and saith, that the place was dreadful or venerable, and that it was the House of God, thus *Eccles.* 5. 5. when we read from the Hebrew, before the Angel, the *Septuagint* interprets it ἐνώπιον τοῦ θεοῦ, before the face of God; making the Angel, and God's presence all one. The law was ordained by Angels, and yet God is said to have descended on the Mount; wherefoever God is said to have appeared in the Old Testament, it was by Angels; the Angels are in Churches, or Oratories, in the right of God: and as exhibitions of the divine presence.

Secondly, We must reverence them for their honourable relation; *honor est in honorante non in honorato*; honour is not a thing inherent in any creature, but depends upon the estimate of God or men. The places of judicature, the King's presence Chamber, the chair of State, the Royal Ensignes of a King, as

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his Scepter, and Crown, for their signification, and relative use, are honored by us, by uncovering our heads when we see them in the Tower of *London*. In *Abassia* the subjects at the bare name of their King bow their bodies, and touch the ground with one of their fingers, and reverence his Paraction, as they pass by it, although he be not in it; so in the University when the King is named in any publinck speach, they all put off their Hats; and the Magistrates on the bench, when the King is named in any record, they also put off their Hats, though at all other times they sit covered; surely then the name of God, and the things which relate to God, ought to be honoured by us: and seeing that it is certain that those things whose excellency depends upon their relation, must receive the degree of their honour according to their term or foundation; therefore what belongs to God, as holy places, ought to be highlier reverenced by us then any other places; I call those Holy places; which have been Consecrated by a holy and reverend Bishop, or President of religion.

Sect.

Sect. 6. A Query Resolved: *But it will be enquired, how must these sacred places be reverenced, and honoured by us.*

I Resp. 1. By honourable uses, and circumstances proper to them. As honourable persons are to be dishinguished from other Common persons by honourable usages, and circumstances proper to them: so also should places, which are seperated for religious uses. This honourable usage and circumstance of reverence, is to be expressed according to the custom of the Nation wherein we live. The Jewes used to put off their Shooes, and wash their feet, and so go into their Synagogues, as *Maimonides* relates; to which *Solomon* alludes *Eccles.* 5. 1. *Keep thy foot when thou goest into the House of God.* The *Armenian* Christians, and many of the *Eastern* Churches, at this day, observe this rite of discalceation, and go into the Church with their Shooes off, according to that of *Joshua*, *Joshua* 5. 15. but the custom of most Countries differ, especially the custom of hot & cold Countries; in hot Countries they use to dip, but with us to sprinkle the

the Baptized. In *England* we honour and reverence men, names, and royal places of Judicature, by un-covering our heads; but the *Saracene* and *Turk* count it a dishonour, and therefore reverenceth them by laying his hand upon his breast.

In *Sofala*, they honour one another by putting their Garments down to the breast. In *Monomotapa*, such as come to the King's presence, are bound to sit down in token of reverence; and to stand before him is a sign of the greatest dignity, which can be afforded unto any. The nobles, *in terra nigritarum*, express their reverence to their King, by sitting with their elbows on their knees, and their hands on their faces. So then our honour and reverence is to be expressed according to the custome of our Nation, which is by uncovering our heads, when we come in, and continuing so till we are come forth (unless Necessity or humane Infirmity impede,) not putting on our Hats in contempt, as soon as Prayers or service is ended. The honour that we do the Church, we do it to God, who is the *Numen* of the

place

place. That is the first way of reverencing them; namely, by honourable usages, and circumstances proper to them.

2. This honour and reverence is to be expressed by such circumstances, and instruments of honour, as are proper to the nature of the thing; as privately not useing them to any servile base or Lay-imployments, but positively keeping them decent, and neatly adorning them; we adorn our houses and keep them handsome, and that purchaseth reverence, and esteem to us. The Christians in the Primitive times, adorned their Churches, as well as their Houses; and by this way they thought they did honour to God, 2 *Sam.* 7. 2. *See now I dwell in an House of Cedar, but the Ark of God dwells in Curtaines*; its an Unreasonable thing for me to have a more ornate House, then God hath, *Haggai*, 2. 4. Is it time for you to dwell in Celed Houses, and this House lye wast, *Therefore thus saith the Lord of Hosts, consider your ways, verse* 8. go up to the Mountain and bring wood, and build the house, and I will take pleasure in it; 1 *Cor* 14, 40. *Let all things be*

done

done decently, and in order; he speak of the publick worship of God in that place. Our Saviour is no friend to sluttishness, and undecency; when he celebrated the Holy Eucharist, it was in a room furnished with costly Ornaments, *Luke* 22 12. Its against all reason that we should bestow so great expences, to make our own houses convenient, and delectable; that we may entertain our selves with complacency and delight, and entertain our friends therein; and yet think that houses of religion are not worth ornament, nor our fancies fit to be carryed into the Prosecution of religious actions: and indeed since God gives us much for our Conveniency, much for our ease, repute, pleasure and Ornament; we should deal unworthily with Almighty God, if we return nothing to him; *We ought to honour the Lord with our substance*, Pro. 3.9.

Object. *But it is objected, God is no better for a rich house, or a decent worship.*

I *Answer*, Neither are you the better for rich cloathes, and a rich, or neat house

house; gray russet will keep you as warm, and clean, and modest, as fine stuff, Silk, or Satin, and a Gold Ring doth not contribute to your happiness; nor doth a gallant Parlour or Chamber make you more happy. A house of Sods, and Thatch will keep you as wram, and clean, and as modest as one of Marble, Stone, or Porphyrie.

But it will be objected again, *That gay and fine Clothes, and ornate houses, help to the esteem and reputation of our Persons, and the distinction of us from the vulgar.*

I Answer, How great a shame is it then, that men should by great expences upon their houses, study to get reputation, reverence, and veneration to themselves; and not by the same, endeavour to obtain reverence, and esteem to the worship of God, and his service. The reverence to Princes is quickned, encreased by their outward state, and glory; and so reverence to God, and his service, is quickned by the outward state, and glory of it; for the eies r[illegible] the [illegible]fancy

fancy, and the fancy the affections; and therefore 'tis our fancy that makes our devotion operative. There are two reasons then of adorning Churches with Riches, Splendor, and Beauty.

First, They increase our devotion; for seeing that Impression is made upon the soul, by the intervening of Corporeal objects, our religion and devotion of Soul receives addition by such Instruments, as work upon the fancy.

Secondly, they adde honour and reverence to God, and his service; as Rich houses and Cloathes adde reverence and esteem to us.

Alexander, coming with his Army against *Jerusalem*, *Jaddus* the high Priest went out of the City to meet him, covered with his Priestly Robes upon him, an upper Garment of purple, embroidered with Gold, and a Golden Plate, whereon the name of of God was wrote; the sight was so grave and solemn, that the Emperor fell to the ground, as reverencing the name of God.

I shall conclude this Proposition with this observation, that when some Divines had Preached, that all places were alike, and equall, no Church more sacred then a Barn or Stable: soon after by the judgment of God, arose up the Quakers and other Sectaries who affirmed all Persons equal, and none to be more sacred and separate then others, whereby their own function became despicable and they every where irreverenced, dishonoured, and contemned.

He that honours me, him will I honour 1 Sam. 2. 30. *but they that despise me* (that is) *the things that relate to my service, as appears from the context, shall be lightly esteemed.*

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CHAP.

CHAP. VII.

Sect. 1. *The fifth Proposition, Our Prayers, and publick services are more acceptable in places separated to God's service, then in private houses; which is proved by the first Argument taken from* Exod. 20. 24.

Sect. 2. *The second Argument, from God's promise,* 2 Cron. 7. 14.

Sect. 3. *The third Argument, because these places are dedicated to God by upright Prayers.*

Sect. 4. *The first Corollary; hence we are taught what a sin it is to rob, spoyl, or deface Churches.*

Second Corollary, hence we may collect arguments to vindicate our Ancestors: Objections answered.

1. Objection, Offerings at the Altar are not now a part of Gods service.

2. Objection, Our Ancestors adorned, and endowed Churches for superstitious ends.

Third Corollary, Enter into the Church with reverence and fear.

Sect. 1. OUR publick ſervices of Religion are more acceptable in places ſeparated to Gods worſhip, then in private houſes.

This is a juſt and direct conſequence from the foregoing propoſitions, and needs no other proof, but what hath been already ſaid; for if it be according to Gods will that places be ſet apart for his publick ſervice and worſhip: then ſurely our publick offices of Religion are moſt acceptable, or more readily accepted therein, then in private and common houſes: for God will certainly accept his own conſtitutions.

2. If it be his will, that ſuch places ſhould be ſeparated to him by Prayer and ſolemn Rites, and that after ſeparation he accepts them for his, and he exhibits his preſence therein by his Angels: then ſurely our publick ſervices are more acceptable therein, then elſewhere. But I will not further repeat what hath been ſaid, onely urge three Arguments more.

The firſt Argument is taken from

Exod.

Exod. 20. 24. *In all places where I record my name, I will come unto thee and I will bless thee.*

If, By, *In all places where I record my name*, be understood in all places which are dedicated to me and my service, and so called by my name; then in all Churches or Oratories separated to him, God will especially bless us and hear our Prayers. But, By, *In all places where I record my name*, is understood in all places which are dedicated unto me and my service, and so called by my name (being Gods houses, *&c.*) for in the verse before he, is speaking of Altars, which were dedicated to him and his service by solemn Rites; and therefore by all places, where I record my name, must be meant all places dedicated to him, and his service.

Sect. 2. If Gods promise, to accept the service and publick Prayers made in the Temple, was, because it was dedicated, and solemnly set a part by religious Rites and Prayers; then by the

like reason, whatsoever place shall be dedicated unto him, and solemnly set a part by religious Rites and Prayers, shall have his blessing; for *quatenus & a omni reciprocantur*; if man, as he is man, be rational, then every man is rational.

But Gods promise to accept the Prayers that were made in the Temple, was, because it was dedicated and solemnly set a part by religious Rites, and Prayers, 2 *Cron.* 7. 12. I have heard thy Prayer, and have chosen this place for an house of sacrifice; *v.* 15. now mine eyes shall be open, and mine ear attentive unto the Prayer that is made in this place; for now have I chosen and sanctified this house, that my name may be there for ever, and my eyes and my heart shall be there perpetually. Now have I chosen, that is, now that it is dedicated unto me, I have chosen it; now and not before; what thou hast consecrated, I have accepted, and hollowed, and promise my blessing in it. *Salomon* did this by right reason, without any special Command from God,

God, which work was acceptable to God.

Sect. 3. If those places be separated unto God by devout Prayer, then we may charitably hope our Prayers are therein more acceptable then in Common houses; the reason of the consequence is this, God hears all upright Prayers, especially the publick Prayers of the Church, and why may we not believe that he heard the Prayer of the Consecration, or dedication; certainly Christian charity will believe the best, 1 *Cor.* 13. 7. seeing that we know no other: and besides that, why should we not think that God is as ready to hear upright Prayers, yea upon such occasions, as in *Salomons* time? is God less propitious now under the Gospel, then under the Law? no verily, *Ephes.* 3. 12. *We have boldness, and access with confidence by the faith of Christ.*

I have finished my five Propositions, from whence I draw these three Corollaries following.

Sect. 4. The first Corollary, Hence we learn the great sin of them who rob, spoyle, deface or pollute Churches; Oh! what abominations and filthiness have we seen in the houses of God? *A wonderful and horrible thing is committed in the land*; *Jer.* 5. 32. They have set their abominations in my house, which is called by my name, to pollute it; if we tell *Rome* of their too much superstition, they hit us in the teeth with our cold and careless regard; when they tell us of their building many Churches, and how much a do we have to mend one. I am ashamed to speak it, *& dici potuisse & non potuisse refelli, pudet.*

The second Corollary, From hence we may collect Arguments to vindicate our Ancestors in this point, and the Primitive Christians, who gave so freely to the building and adorning of Churches. When the people brought offerings more then enough for the Tabernacle, *Moses* restrained their forwardness, by saying it was enough; but

but yet commended the disposition highly, and wished it might be perpetual; for offerings to Gods Church is a means to sanctifie, and secure our Estates, and to procure a blessing upon us. Its an expression of our thankfulness to God, for what he hath given to us, as the example of *Jacob* shews, *Gen.* 17. 28. he vowed to give God the tenths, and build him an house; but then our offerings to Gods house ought not to be mean, and small, when we are able to give greater: for the reason why our Saviour commended the widows oblation, was for the greatness of it, she gave all that she had even all her living, therefore she was accepted, *Mark* 12. 42. if it had been evil our Saviour would have reproved her, least we should imitate her; to the best of essences the best of presents is most proportionable; *Mal.* 1. 14. *Cursed be the deceiver which hath in his flock a male, and voweth a corrupt thing, for I am a great King, saith the Lord of hosts.*

We read of *Nehemias*'s flaming zeal

in repairing the house of God, and the wall about it, *Nehem.* 4. 23. and his liberality towards the adorning and furnishing of it; which was such that he gave a thousand drams of Gold, fifty basons, five hundred and thirty Priests garments, *Nehem.* 7. 70. a good example for every able man: Moreover his care for the maintenance of the Priests, and Levites, *Nehem.* 13. 10. Now these good works were of such high esteem, and favour with God, that *Nehemias* pleads with God for a recompense upon these accounts alone; *Remember me O my God concerning this, and wipe not out the good deeds that I have done, for the house of my God, and the offices thereof*, Nehem. 13. 14. and in like manner *Hezekias* commends himself to the divine favour, *Isaiah* 39. 2. *Remember now O Lord, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight:* And what was that you may read in 2 *Cron.* 31. his endeavours for the furnishing of Gods house, and the maintenance of

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his Ministers. But can a man now merit of God, and may he plead his own good deeds?

Answer, No man can merit, or plead his own good works, *vi æqualitatis*, in regard of equality or worthiness of the work, according to the Law of Nature, and Innocency, or according to the Mosaic Law; for our works are imperfect, and due to God by vertue of our Creation, without any reward at all: but yet true it is, our good works may merit, and may be pleaded, *vi pacti & promissi*, by vertue of the New Covenant, and Gods promise; for seing that God hath Covenanted with us, and tyed himself by promise to reward our good works; we may urge Gods faithfulness in performing his free, gracious, promised rewards, 1 *John* 1. 9. for though God made the promise in grace, yet being once made, his truth and justice obligeth him to perform it; God cannot but act condecently, as the School-men speak, and agreeably to his own goodness: So that happy are they

they who can plead with God, as *Nehemias* and *Hezekias* did.

Now, That oblations for the use of Gods house, and his worship, is a worthy work, and of high esteem with God, appears from *Davids* Prayer, when the people offered so liberally, 1 *Cron.* 29. 18. *O Lord God of Abraham and Israel, keep this for ever in the imagination of the thoughts of thy people*; and from *Ezra* 7. 27. *Blessed be the Lord God of our fathers, which hath put such a thing as this is into the Kings heart, to beautifie the house of the Lord*; and *Deut.* 16. 16. *Three times in the year shall they appear before me, and they shall not appear empty, every male shall give*, &c. the fundamental reason whereof doth now concern us under the Gospel.

But it is Objected, *That offerings for the use of Gods service and worship, are not now required under the Gospel.*

I Answer, 'Tis clear that they are from Christs own words, *Matth.* 5. 23. *Therefore if thou bring thy gift to the Altar, and there remembrest that thy*

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brother hath ought against thee: if any man conceive that this offering here was a Jewish perishing Rite, and not a duty of the Gospel to continue; let him consider, that all our Saviours Sermon was Gospel, and concerning duties obliging Christians: and it is not likely that our Saviour Christ should interweave one onely Judaical Rite amongst them.

Our blessed Lord tells us, *He came not to dissolve the Law, and the Prophets, but to fulfil them*; that is to say, to destroy our duty to God, and our neighbour, in force amongst the Jews, promulgated by *Moses*, and afterwards taught by the Prophets; and so Prophets are to be understood, and not of predictions, *Matth.* 22. 40. indeed the Law of *Moses*, as it was a political Covenant, the Law of the Commonwealth of the Jews is dissolved by Christs coming; but it is not so far as it was Moral and Natural; but it is fulfilled, *i. e.* it is by Christ confirmed, supplyed, perfected, and improved, and cleared; this

this natural and moral part of the Law was contained in the Decalogue, and the fundamental reason of the other judicial or ritual Laws; for our blessed Saviour in the following words insists upon other Precepts besides the Decalogue; if it be said, that they may be reduced thereunto, this will not serve the turn, for so may all the rest of Gods Commandments, whatsoever, be reduced thereunto. Seing therefore to acknowledge God to be Lord of all that we enjoy, by offering some part thereof for Gods service and worship, *&c.* is that which the light and Law of Nature teacheth; it is certainly also by our Lord under the Gospel confirmed, perfected, and required more eminently; *Matth.* 5. 17. *Think not that I am come to destroy the Law and the Prophets.*

Secondly, Our Saviour prefaceth this severe Sanction before all the precepts mentioned; whereof this is one *v.* 19. *Whosoever shall break one of the least of these Commandments, and teach men so to do, the same is the least in the King-*

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dom of God; which could not be truly said concerning a Jewish outworn Rite.

Thirdly, If any man will affirm this 23. *ver.* did onely concern the Jews, then he will not convince me that the 22. *ver.* doth concern us, or the *verse* following, or the whole *Chapter*, for our Saviour hath made no difference amongst the precepts in the *Chapter*, to whom he gave one, he gave all.

Fourthly, True Gospel, and Christian Religion, requires that we worship God with all that we have, Soul, Body, and Substance.

Now in the first way, we express our worship to God by Prayer, and Praises.

In the second way, by humble bodily Adorations, and Fasting, joyned with the former.

In the third way, by Oblations for the use of Gods service, and servants in ordinary; *Prov.* 3. 4. *Honour the Lord with thy substance*, *Deut.* 16. 16. *Psalm* 76. 11. *Bring presents unto him*

that

that ought to be feared; hereby we testifiy our real thankfulness, and our homage unto God, as the owner of all that we possess.

Secondly, It is Objected, *That our Ancestors adorned Churches, and built them for Superstitious ends, and therefore we may spoyle the Churches without sin.*

I Answer, It is not a blemish in the Donors intention, that will make void the act; if so there was colour enough, to plunder the Temple; because the proud sect of Pharisees did cast in their offerings, *Mark* 12. who sought to be justified thereby; and yet who ever plundered holy things, but God cursed them.

Remember the example of *Belshazzer*, *Dan.* 5. and of *Pompey*, who though noted to be one of the most fortunate Souldiers in the World; yet after he had spoyled the Temple of *Jerusalem*, he never prospered, but ill successes succeeded him, one

one in the neck of another, till at last he made an end to an unhappy life by a miserable death.

And therefore *Justinan* the Emperor of the *East*, *Cent.* 6. would not receive into his treasury the Vessells of Gold which the Emperor *Titus* (when he burnt the Temple of *Jerusalem*) transported to *Rome*, but *Justinian* sent them to *Jerusalem*, to be disposed of for sacred uses by the Christian Bishops of that Patriarchate; And *Genserics* when he spoyled *Rome*, brought them to *Carthage*; and *Belisarius*, *Justinians* General (having Conquered *Carthage*) brought them to *Constantinople*. But *Justinian* would not receive them into his Treasury for what things are once consecrated to God the property thereof is invested in him. The men of *Levi* and *Reuben* were men of the Lord's indignation, and their censors were offered in a rebellious manner, yet God commanded they should be Imployed in some holy use, because they were once hollowed

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in being dedicated to the God of *Israel*, *Num.* 16. 38. The censors of those sinners against their own Souls, let them make broad Plates for a covering to the Altar, for they offered them before the Lord, therefore they are hallowed. That which hath been the Instrument of the publick service of God cannot be alienated to Common usages.

The third and last Corollary, Is God present in Churches, and Oratories by his Angels? then *Ecclesiam ut Cœlum adi*, saith *Nilus*: *Keep thy foot*, saith *Salomon*, *Eccles.* 5. 1. those of thy body, and those of thy affections: when you enter into the house of God enter in with reverence and fear at the Church door: At the Church door lay aside all earthly Cogitations, and fit thy soul for prayer and praise. I commend the custom of the primitive Christians, who as soon as ever they entered into the Church, they would kneel down, and worship God, and beg of God intention, and attention; thus the

the convinced Christian in Saint *Pauls* Epistle 1 *Cor.* 14. 25. when he comes into the Church, where they were prophesying in an unknown language, the secrets of his heart are made manifest, and so fals down on his face, he will worship God. Our Saviour commands his Disciples to use this civility to common houses; when ye enter into a house salute it, I suppose he meanes the owner thereof; thus as soon as we enter into Gods house, we should design an adoration to God, who is the owner thereof; but alas when we come into Gods house, what uncivil behaviour shall we see, few or none will vouchsafe to kneel, and pray to God. I have read that in a Church erected in mount Oliver, the place from whence our Saviour ascended, there rushed annually in ancient times a silent gale of wind from heaven, upon Ascention day, which forced all those it found standing, to fall prostrate on the earth; such a wind most in this age need to force them down upon their knees, when they enter into the house of God; and they carry themselves so in Gods pre-

presence, and his publick worship; as the man did before *Augustus*, of whom *Mæcenas* said, *hic homo erubescit timere Cæsarem*, this man is ashamed to reverence *Cæsar*.

FINIS.

Triuni Deo gloria.

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